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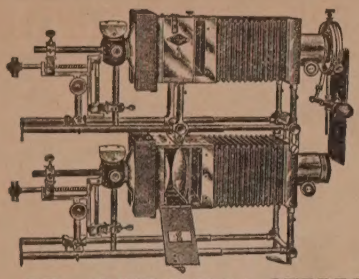

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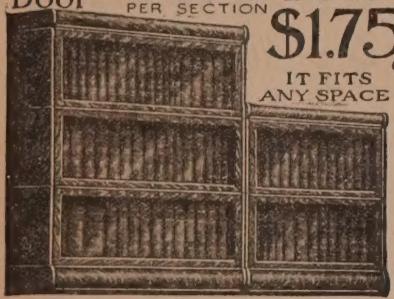

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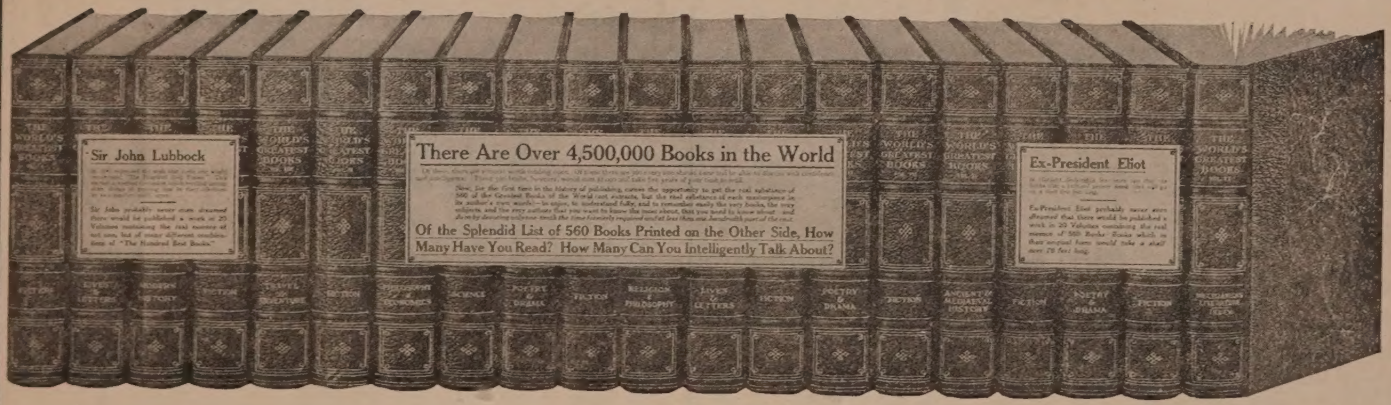

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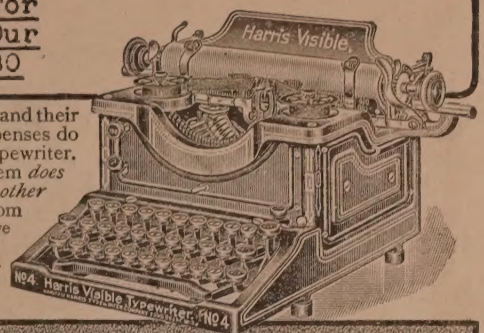

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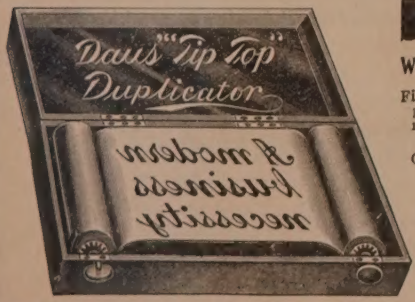

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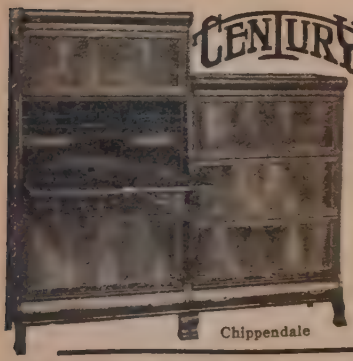

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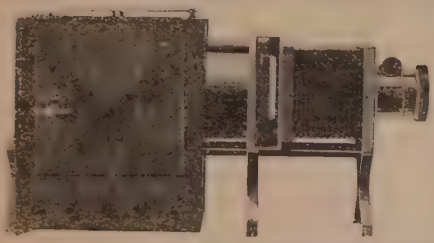

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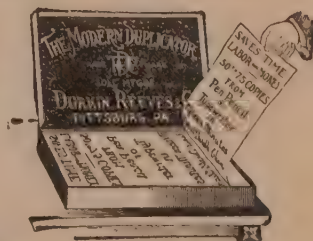

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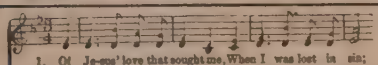

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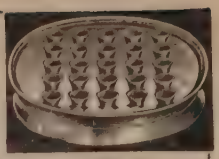

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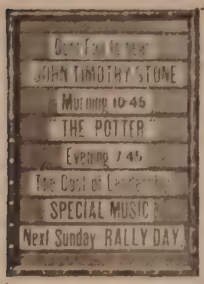

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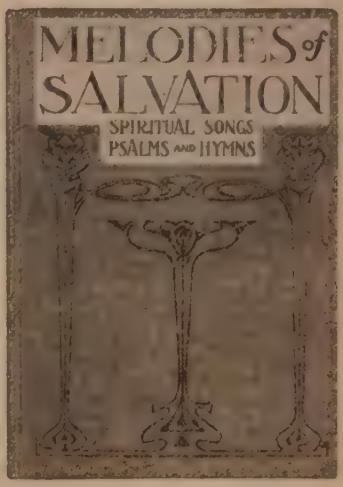

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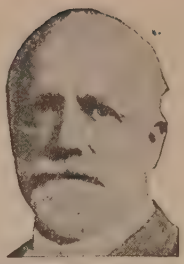

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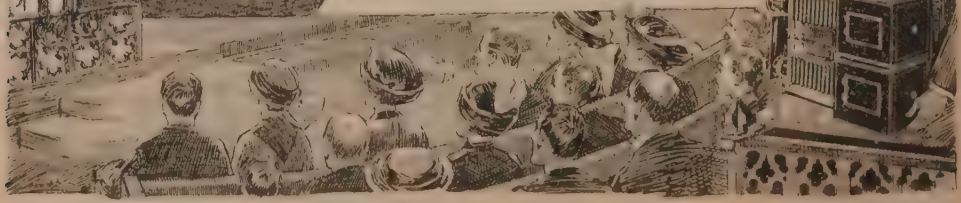

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J. H. JOWETT, D. D.

I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries.—1 Cor. 16:8, 9.

"There are many adversaries," and therefore "I will tarry!" My post is where the hostilities abound! It is a strong, manly, conquering sequence. "There are many adversaries," and therefore "I will tarry!" That is not how the sequence commonly culminates when it begins in such frowning circumstances. This is rather the usual order of consequence: "There are many adversaries," we had better try another track! "There are many adversaries," and the enterprise is quixotic! "There are many adversaries," and prudence is the better part of valor! That is frequently the form of our conclusion. And thus the adversaries scare us away into by-path meadows, those enervating fields where the only flowers are poppies, where the only fragrance is an opiate, and where a ruddy and boisterous health is never found.

"There are many adversaries and—" The vital worth and trend of life are determined by the way in which we complete the sentence. When the adversaries confront us in the path how shall we regard them? Our answer to the question will determine whether life shall culminate in disastrous weakness or in exuberant and joyful strength. What do we make of the enemy who straddles across life's appointed way? In his presence shall our life be plastic or plasticine, the moulder or the moulded? Always and everywhere shall we be the potter or the potter's clay? Shall we lay hold of every unfriendly circumstance and extort its tribute, or shall we meekly acknowledge its mastery and make our obedience? "There are many adversaries;" what then shall I do?

I.

Let us begin here in our consideration of the problem. Every generation is confronted with the same essential battle. The enemy may change his form, he does not change his nature. The incidents may alter, the essence remains the same. You may have the same poison in a hundred bottles, compounded with a hundred different combinations. You may have the same essential beastliness in lion, tiger, leopard, or panther, with just the difference that it is clothed in varying skins. And the adversaries of the succeeding generations may change their skins, but the heart of their hostility remains unchanged. And so, when I gaze upon the adversaries which contended with Paul in Ephesus I am struck, not with their remoteness, but with their modernity, for I see the same enemies before us in the life of our day.

What were these adversaries? Let me point out two or three of them as they are described in the letter to the Ephesians, the very Christians who in Ephesus were sharing the Apostle's hard but determined crusade. The first adversary may be named the invisible princes of wickedness. "We wrestle not against flesh and blood, but against principalities, against powers, against the world-rulers of the darkness, against the spiritual hosts of wickedness in the heavenly places." "Many adversaries!" The invisible princes of wickedness! Have we to face them today? Do not ride away on an irrelevant criticism; hold close to life. Have we any confirmatory witness in our own couls?

Here is the teaching of the book of the Word. At the gate of every faculty of the soul there is an invisible foe, and his power becomes operative and energetic whenever a faculty is exercised in the direction of the highest. Is not that true of the faculty of veneration? Let any man walk through the streets of this city and seek to lift his soul in the contemplation of anything venerable and august, and he will surely feel the might of some invisible force dragging him down to that which is flippant and jaunty. Let a man seek to exercise his imagination among the vast and holy fields of the ideal life, and he will feel the invisible antagonist dragging him back to the insignificant. Or let a man seek to exercise the faculty of benevolence, and he will feel the same adversary seeking to shape his inclinations toward that which is mean. We become conscious of an invisible hostile pressure which is fiercest when the soul seeks to use her supreme and royal privilege of communing with God. How is it with us when we seek to pray? Have we any experience of difficulty, any sense of an adversary, any feeling of strenuous fight?

In English political meetings of thirty and forty years ago—and I have known it even in my time—political opponents would sometimes secretly burn red pepper in the meetings of the opposite party and make speech and conference impossible. I think that some analogous deviltry is wrought in the secret chambers of the soul.

Sometimes, when I turn to pray, or to meditate on the things that matter most, my soul has to struggle through something like nausea to the open air and liberty of communion with God. I am conscious of having to fight my way through reluctance, through indifference, through insipidity, to the highest interests and concerns

of the soul. As soon as ever I begin to lift myself from the dust the adversaries are there! Things are always between me and the tree of life. They always range between me and what next I ought to do. They are always between me and the higher and the highest, always and everywhere. You may call them what you please. The Bible names them "principalities," "powers," "world-rulers of the darkness," "spiritual hosts of wickedness in heavenly places," and I for one meet them every day. They are "many adversaries," and their supreme purpose seems to be the creation in the soul of moral and spiritual nausea.

The second adversary may be named the blinding hostility of money. That mighty adversary was in the homes and streets and markets of Ephesus. The men of Ephesus heard the Gospel, but they were making money out of superstition. They heard about Christ, but they were filling their pockets with anti-Christ. Great numbers of them made their living by making silver shrines for Diana. Now, exercise the imagination, and try to realize the position of one of these men who felt the call and the allurement of the holy Christ. What is he up against? If he accepts the Christ he forfeits the profits on the silver shrines. That is to say, on the one hand there is the question of life and on the other hand there is the question of living; and the subtlety and persistence of Mammon are so exercised that the living shall be obtruded to the eclipse of the life. The Ephesians were blinded by the silver shrines as we are blinded by their equivalents in our own day. It is always the endeavor of Mammon to shove the "living" close against the eyes so that we cannot see the life. A dollar held at arm's length is one thing; a dollar pushed against the eyes can shut out the entire breadth of God's sky. Well, I say, that is the work of the adversary, to hold the transient so close as to blind us to the eternal; a silver shrine can be so held that it shuts out God.

And what Mammon seeks to do with the individual he also seeks to do with the church. He may get our finances so close to our eyes that we cannot see the souls of men; he may seduce us into thinking that when the exchequer is healthy the church is healthy and strong. "Thou sayest, I am rich, and knowest not that thou art poor, and naked, and blind." That church could see its purse, but it could not see its Lord. I have called it the blinding hostility of money; it was one of the many adversaries in Ephesus, as it is not the least among the many adversaries of our own day.

The third adversary may be named the deadly influence of a soft and relaxing civilization. I turn to the letter and I read: "Let no man deceive you with empty words." What about? If you will turn to the context you will find it means deceitful words about sin, about its true nature, about its essential virus and destructiveness. This very week I read the following sentence in a science paper: "Persons have been killed by eating lead acetate simply because the popular name of 'sugar of lead' has continued to cling to it, or by the innocent sounding, salt of lemon,' which is a poisonous oxylate of potassium." That is to say, a sugary name was given to a poisonous thing and rendered it doubly dangerous. And in Ephesus there was a popular teaching which was giving sugary names to deadly sins, to things like fornication, and covetousness,and idolatry, and so the Apostle gave the warning: "Let no man deceive you with empty words."

Men are busy putting new labels on to old sins. They are removing warnings, and writing "edible" on things that are irreparably destructive, saying that the deadly is not deadly, and that if we eat thereof we surely shall not die. It is the antagonism of a lax and indulgent philosophy which labels indifference "tolerance," which labels license "liberty," and which labels voluptuousness "life." That wily adversary is in our midst today, and we have all seen him at work plastering over the solemn teachings, which bear the seal of the cross, the jaunty indulgences which bear the seal of the beast.

Well, brethren, all these adversaries are familiar to our own life and time. Ephesus is contemporary with New York and London. We have the invisible princes of wickedness. We have the blinding hostility of money. And we have popular philosophies which are gilding corruption. "There are many adversaries."

II.

Such was the environment of Ephesus, and such is the environment of New York. Now the Apostle Paul did not run away from such a field. "I will tarry." He did not seek safety by flight. He advanced against the adversaries, faced them, and conquered them. "I will tarry." But now mark you the things. This man was in Ephesus possessed of a clear and single aim. "This one thing I do." He was no loiterer in life's way, lounging about without a purpose and an aim. "I press toward the mark, for the prize of the high calling of God in Christ Jesus." Whatever else that may mean, it means that this man was after the biggest thing that life could yield. A man who has no quest will make no conquest. To have no aim is to be at the disposal of any subtle adversary that may come along. This man was no loafer in Ephesus, or he would have been trapped ere his day had well begun. He had a definite aim, and he followed the gleam.

And the second thing is this, the Apostle was clothed in the armor of God. Writing to the Ephesians who were living in this very environment, he pleaded with them to "put on the whole armor of God," the armor in which he himself was ever seeking to be clothed. He did not move through Ephesus naked to the shafts of his adversaries. He was girt about with heavenly equipment, with armor given him from the armory of God. You are familiar with the pieces described—the girdle of truth, the breastplate of righteousness, the shoes of readiness, the shield of faith, the helmet of salvation, the sword of the spirit—not one of which has to be forged, and shaped, and beaten into use by our own strength. All the pieces are ready in the armory, waiting for the pilgrim's call.

But mark this, every piece of armor expresses a Divine relation, some open correspondence between the soul and God. Look at them—"truth," "righteousness," "peace,' "faith," "salvation"—everyone of them suggests a relationship, an open highway between the soul and its eternal home in God. Or, if I may change the figure, these

Divine relations are suggestive of "a ladder set up on the earth, and the top of it reaching to heaven," and the angels of God ascending and descending on it. So that the Apostle moved amid the adversaries in Ephesus, not as an isolated unit in space, but in the strength of invisible relationships, and compassed about with the offensive and defensive powers of the eternal God. "There are many adversaries." "I will tarry," but he tarried in the Divine companionship, and "the joy of the Lord was his strength."

III.

Now I ask you my closing question: What would a man of this kind make of adversaries, or what would they make of him? Place such a man, with such a quest, and with such an equipment, among difficulties and fierce antagonists; let him tarry among them, and what will he do with them? Let me once again proclaim one of the great laws of moral and spiritual health. It is through our opposition that we gain our robustness. Where there is no difficulty we can acquire no strength. A difficulty is more than a test of our powers, it is a possible addition to our resources. Hardships do more than try us; they harden us.

Here is the law of life: Every conquered difficulty empties its strength into our conquering souls. We drink the blood of our tasks. We are vitalized by the energy of the enemy we defeat. Measure for measure does that law determine our progrss. When we wrestle with an obstacle and vanquish it, we are enriched by the precise strength of the vanquished. That is so in the mental realm. Your wits contend with a mental problem, and in the moment of conquest the strength of the problem has entered your mental fiber, and invigorated your powers of discernment and judgment. It is even so in the moral realm. Every temptation subdued empties its strength into the treasury of our wills. If there is confronting you today some powerful antagonism, which threatens your highest progress, then I tell you that in the armor of God you may conquer by quiet patience, by strong fighting, by persistent praying; and you may suck the innermost, secret strength of your antagonist into the very blood of your own victorious self.

That is what the Apostle Paul did in Ephesus. "There were many adversaries," and he tarried, and out of the eater he brought forth meat, and out of the strong he brought forth sweetness; and thus by reason of the very adversary he established himself in holiness, and entered into a more glorious fellowship with the Lord. Do you wonder, therefore, that in the midst of adversaries he found the most effective door? "A great door and effectual is opened unto me." He found a door into richer life. He found a door into larger and more wonderful vision. He found a door into nobler and more fruitful service. Just where the adversaries were most thickly gathered together he found the golden gate. He found the greatest treasure just where he had to fight the hardest for it. In the "Valley of Achor" he found the "door of hope."

How, then, must the Christian regard his antagonisms? He must regard them as allurements to battle, as clarion calls to more steadfast devotion. Behind every antagonism, nay, within it, there lies imprisoned a new endowment. Behind every obstacle, nay, within it, there is hidden a door into a larger life. In the strength of the Lord God let us march up to the antagonism and claim the endowment; let us contend with the obstacle and find the secret door. Have you any adversary confronting you today? Does some powerful temptation stand in the way of your life, threatening your moral integrity? Move up to it with courage. Despoil it and make it serve in your own well being. Or is some threat looming in front of you, some menace, seeking to turn you from the path of right? In the strength of God move up to it and convert its threatened lightning into your own dynamic.

"From strength to strength go on,
Wrestle and fight and pray.
Tread all the powers of darkness down
And win the well-fought day."

The Bible Magazine, New York.

A HUNDREDFOLD . . WITH PERSECUTIONS

DAN CRAWFORD, AUTHOR OF "THINKING BLACK"

I.

A feeble age is the mother of feeble conceptions of truth. The royal words of the first century, to be found in Gospel and Epistle, need a royal age to interpret them. Truly this record cometh down to us wearing a thorny crown! It is royalty in exile; kinghood in Adullam. And we, indeed, who have neither thorns, nor exile, nor Adullam, instead of frankly averring that we are too straitened to receive a Kingly One, we, forsooth, take him into our mouths, but have no place for him in our hearts.

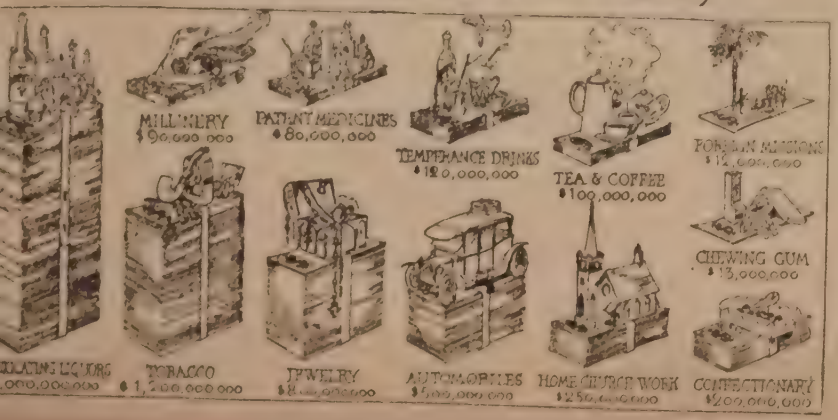
Because "persecution" was in my Bible portion this morning, was it therefore in any hole or corner of my life? It was a hard rugged path of olden time along which saints fled from city to city; am I in such a path? Ah, beloved, that very first century so much befondled by us—how may it not rise up in judgment against us? We borrow glowing imagery from it, but do we glow?

Let us note well the immediate root of this wonderful promise as to receiving "a hundredfold . . . with persecutions." For faith will have no emphasis other than on the seemingly incongruous word in the sentence. Now note this. Riches is the keynote of Christ's theme and promise. The context of this text is that the rich young man had just gone away sorrowing, for he had great possessions. And now Peter's breast swells with a holy pride—for he too was rich. Fisherfolk, indeed, were his northern kinsmen; but what, after all, are the true riches of life, if not the old cottage and the dear, if humble, fireside, with those who gather there? "Lo, we have left all!" cries Peter, a contrast indeed to the rich young man's all, whose riches were mere things, not beings. And Christ, who knew what heart-burnings and wrenchings were included in Peter's actual "all," chideth him not on the poor old fishing-smack, or poor old anything

(Continued on Page 226)

"WET" AND "DRY" MAP OF UNITED STATES, JANUARY 1, 1913.
"Dry!" "Wet"

How Americans Spend Their Money



A STUDY OF THE INCREASE OF DIVORCES IN SEVERAL STATES

State	1905	1876					
Washington	185	91	103%	54%	6 months	1 year	no
Colorado	159	60	160	50	1 year	1 year	no
California	141	53	166	25	5 years	1 year	no
Oregon	134	85	57	37	6 months	1 year	no
Rhode Island	105	80	16	33	6 months	2 years	x6
Missiouri	104	30	246	23	court decides	1 yr	no
Michigan	104	47	121	11	2 years	1 year	x3
Illinois	100	55	[illegible]	24	#-	1 year	no
Indiana	[illegible]	[illegible]	[illegible]	[illegible]	2 years	2 years	x7
Tennessee	[illegible]	24	257	6	any time	2 years	x4
Utah	92	89	04	25	any time	1 year	no
Iowa	91	50	82	23	any time	1 year	no
Ohio	91	41	122	14	any time	1 year	no
Kentucky	85	28	203	7	any time	1 year	x15
Nebraska	82	24	242	46	6 months	6 months	x7
Wisconsin	65	38	71	16	1 year	1 year	x5
District of C.	58	30	93	50	#	3 years	x5
Minnesota	55	21	114	30	6 months	1 year	x4
Connecticut	50	84	#2	12	any time	2 years	x5
Massachusetts	47	25	47	19	2 years	5 years	no
Louisiana	42	5	740	10	10 months	residents only.	x8
Maryland	41	12	241	21	#-	2 years	x7
Pennsylvania	35	18	94	22	any time	1 year	x5
Virginia	32	6	433	10	any time	1 year	x2
Georgia	26	16	62	10	jury decides	1 year	x2
New Jersey	23	9	155	17	any time	3 years	x1
New York	23	16	43	8	#-	residents only.	x3
Delaware	16	7	128	33	any time	residents only.	x2

#The guilty party may not ask to marry until the decease of the complainant. #- This statute has been repealed.
#* Five years must elapse after the decease of a complainant before guilty party is permitted to marry. To secure a divorce, both parties must have been residents of the state when the offence was committed. Marriage must have occured when one of the parties was a resident of the state.
#2 Decrease [illegible]

Prepared by H. W. Pilot, Cleveland, O.

IS THE WORLD GROWING BETTER?

THE purpose of this discussion is not to discourage, but to find out the truth about present day conditions and the trend. If the world is growing worse ministers of the gospel should be the first to sense the situation. If we find that the enemy is invading our territory, we should go out to meet him and force him back. If the church is doing no more than holding the fort, it will be defeated in the war. The victorious army is one that invades the enemy's territory and not merely defends itself when attacked.

One of the most effective Christian workers in America answered the question by asking the editor if he were growing better? He acknowledged that he wasn't—that in his 25 years of Christian experience he has not met so many difficulties as at present in living up to his ideals.

"Are you discouraged?" was the next question.

"**No!** But I want to get down to bedrock, get a base of operations and then go to work from that." To think that the world is growing better, and trust to organization and money to carry out Christ's commands to preach the gospel to every creature, will make poor, weak Christians. To realize the sinful condition of the world and the temptations that daily assail our friends, will spur us on to self-sacrifice and anxiety for their personal salvation. That the battles may go against us need not discourage us, for we know that eventually God will win. He may not win with the largest army, but some day the Captain of our salvation will take command in person, and we will be the gladdest persons in the world, that we fought the good fight, even though it was against great odds, and through discouragement and mis-understanding. We believe we have more fighters in this war on our list than has any other magazine. Let us go forward into battle.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in His train?

"Who best can drink his cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in His train."

—Heber.

Read or sing, "Onward Christian Soldiers."

Volumes have been written from the standpoint of pre and post-millennium. Moody, who was a pre-millennarian, as were Spurgeon, Wesley and in fact all literalists, was discussing the question with Dr. John Hall. The latter closed the argument by taking Moody's hand and saying: "Well, whenever Jesus does come, I will be as glad to see him as you."

According to the Gospel—Will the World Grow Better or Worse?

HERE are texts that are frequently quoted to prove the ultimate salvation of all the world: John 12:32 and Isa. 11:9. The former is Christ's promise to draw all men unto him, and the latter is about the knowledge of the Lord filling the earth as the waters cover the sea. On this view we would quote Psa. 37:29; John 12:31; Matt. 24:14; John 3:17; 12:47; 16:33. The parable of the sower, Matt. 13:3-23, tells of the small portion that falls on good ground, and not all of that bringing forth a good crop. But it is followed, Matt. 13.31-32, by the mustard tree illustration, which indicates Christ's hopefulness.

Here are some single texts that seem to indicate that the world would grow worse: John 18:36; 15:19; Matt. 4:8; John 1:10; 17:9, 25.

We would, however, call attention to the fuller or longer teachings of Jesus on the subject. A man asked him if there were many that would be saved. Some commentators think that Jesus rebuked him, but after emphasizing his personal responsibility he answered the man—Luke 13:20-9; see also Matt. 7:13-23; see parable of wicked husbandmen, Matt. 21:33-42, and the marriage feast, 22:1-14; the signs of his coming, Matt. 24:3-31 and 45-51. See also Mark 13:9-27 and 33-37; Luke 16:19-31, and Luke 17:22-37; 21:10-36.

God's Dealings With the Race

HOW has God dealt with the nations of the world in the past, and how have they dealt with God?

Adam was created and enjoyed personal communion with God. He disobeyed and God passed judgment on him and turned him out of the Garden to prevent his doing greater evil.

One-fourth of the first family killed another fourth. The world became hopelessly wicked, was destroyed by the flood, one God-fearing family being saved to make another beginning. From this family came rebellion against God that took form in the tower of Babel and men were scattered by confusion of tongues, which made it more difficult for them to do evil.

Abraham was called out from a heathen nation, and with Lot made a new start in the Promised Land. They divided and Lot's family fell into the wickedness of city life. Lot was barely saved by the prayer of Abraham.

Joseph was sold by his wicked and murderous brethren into Egypt as a slave. His family followed him to preserve their lives from

famine. They multiplied exceedingly, learned the trades from the Egyptians, and when they were oppressed were taken out by direct manifestations of God's power. Were they ready to obey after that? No, not even after Sinai, and God's daily bounty. A new generation had to grow up in the wilderness before they could follow their leader into the Promised Land.

Tiring of God's rule, they clamored for a kings, and with kings came prophets. They would not be stopped from sin and rebellion. They killed the prophets, lost their nation and endured great persecution in captivity and under rule of other nations.

God then sent his only Son, the world's Redeemer and Saviour. He was God among men, blameless and merciful and full of grace and truth. This was the world's greatest opportunity. What more could God do, Matt. 21: 33-46. The church of that day made up from God's chosen people were not worthy, and the kingdom of heaven was taken away and was given to a nation that would bring forth fruits. Are they doing it? Rom. 11:17-24. To Christendom God's goodness will continue as long as we continue in his goodness. Otherwise we shall be cut off, and Christ himself will come and gather those who have continued. Parable after parable indicate that these will not be the majority. Jesus asked once: "When the Son of man cometh shall he find faith on the earth?"

God is not willing that any should perish, and the knowledge of the Lord shall cover the earth as the waters cover the sea,—and the uplifted Christ is drawing all men unto him.

But with all God's love, and all the knowledge, and the cords of Christ's redeeming power, grace and truth, mankind, the multitude, like sheep, have gone astray, every one unto his own way, refusing to look to the Lamb of God, who stands ready to bear the iniquity of all—to take away the sin of the world.

How Is The Tide?

ARE we continuing in God's goodness? Or are spiritual and moral conditions such that the time approaches for God once more to intervene? Let us look at the church.

Consider the seven letters in Revelation to the churches. Which letter best describes the church of today? Read the second and third chapters of Revelation and determine for yourself.

In the past decade the church and kindred organizations have been given money lavishly. They have had the benefit of organization equal to that of large business houses. Notwithstanding this the church is almost at a standstill, numerically, and the most sanguine is lamenting its spiritual condition. Some say the critical treatment of the Bible has given the church breadth that will make it appeal to the learned and cultured. If the church has traded its certainty and assurance for what is at present no more than a shadow, it has made a poor bargain. I hear from pulpits the repeated statements that men think, hope and believe they are children of God, where formerly they knew they were.

This may or may not have had its results in a lowering of moral standards, but it certainly has decreased the multiplying power of the church. Worldliness is a wilderness, and men and women are ready to be guided out of it into peace, but the guide must know his chart and compass. If he is going to introduce friends to the Saviour of the world, he must have more than a bare speaking acquaintance with him, and must know whom he has believed; and he must needs have some qualifications that are more than human.

Read one of Spurgeon's sermons and contrast it with many sermons of the day—it spells in every line the certainty of God's help in living the Christ-life. Their circulation is greater than that of almost any other preacher's. The wealth that has come to the church —it largely goes into property, and large salaries. The lot of the average preacher has been at a standstill for the past decade. One preacher said the church was willing to grow into grace, rather than grow in grace. Billy Sunday is crude, but he is certain—judges, professors, teachers are convicted of sin and find salvation at his meetings.

The majority of Christian men are only sure enough to take a chance for themselves, but not sure enough to commend the Christian life to others.

A Glance at The World

IF the church is at a standstill, what is the condition of the recruiting ground of the church—the world? The church is drawing the large percentage of its recruits from the Sunday School. For every 13 children in Sunday School there are 23 outside, fair prey to the spirit of lawlessness, and Sunday amusement. We refer to statistics for definite facts, but we shall mention a few things that are disheartening.

Alcohol, the broth of hell, has been increasing its per capita consumption in spite of 50 per cent of the population now being in dry territory. There are two reasons—increased home consumption, and immigration from Southern Europe of the mercurial type that swills down this poison until it is crazed to the point of murder. We hang the ignorant alien and let go scot-free the licensed saloonkeeper who gave him the reason-destroying poison.

Vice and prostitution.—The Chicago and New York vice commissioners have unearthed conditions that out-Sodom Sodom. But this is among the regular prostitutes. There has grown in the past ten years a semi-professional type of prostitution, that is far more corrupting than the other. Girls working in stores, living in their homes, and associating with Christian young men and young women, oftentimes in churches, are living immoral lives and not

a few of them have their names and telephone calls listed in grill-rooms.

Recently I saw a young traveling man show to his friend a list of addresses of ten or more such girls in his territory. He said a man was a fool to patronize regular houses. A woman detective in a department store of a Western city was among them.

The evil now associate with the good to corrupt more than the good associate with the evil to save. Medical authorities have estimated as high as 50 per cent of men have venereal diseases. On account of this the birth rate in so-called Christian nations is decreasing

One need not go far to find the cause. The prudery or rather the purity of our Puritan ancestry has been sneered into quietude by those who for some reason don't want men and women to be as pure as they are. Anthony Comstock, braving assassination, is sneered at by the average newspaper, notwithstanding he protects the sons and daughters of editors and others from literature so vile that it is sickening. Dress and suggestive words in 90 per cent of the plays formerly affected only those hardened to it. Now it reaches Christian men and women and children, who go to the theater regularly. The ban maintained against the theater by the most spiritual of churches has finally broken down in practice if not precept. Magazines and periodicals with half-million and million circulation are printing stories that would, twenty years ago, have lost their circulation. These stories tear down modesty and other barriers against impurity.

Christian women are dressing as the women of the stage dress, and they follow the fashions of Paris and the fashions of Paris are said to come from hell. The most popular picture of today is of a nude woman, sold by the thousands in the stores of Christian merchants, who tell their Sunday School scholars that those who are pure in heart shall see God.

Tobacco and coffee and the intemperate use of candy are driving the children of today into self-indulgence and pernicious habits second only to those caused by drugs and liquors. $320,000,000 spent for candy and soda water in the United States and $262,000,000 for church work and foreign missions, indicates the strength of appeal of spirit and appetite. Feed a child rich and highly seasoned food and unlimited candy and the result is premature sexual development. This leads to prevalence of habits known to physicians, but not dreamed of by the average parent. Moral decadence is alarming teachers, especially those in private schools.

It is claimed that the modern dances cannot be danced by the most normal and healthy men and women without producing sexual excitement, which may not fall under the law against adultery, but it certainly is condemned by the Scriptural law against lust.

The price that mothers and fathers will pay to get their daughters into the society of the wealthy, regardless of morals, brings them to the level of the slave dealers who sold octoroons on the block.

General Effort or Personal Work.

There seems to be a great improvement in the way business men treat their help. But this is the day where a man is not considered much of a business man unless he has a hundred to a thousand or more employes and the only way he can help them is en-masse. Individual efforts to make the world better have gone out of fashion. It requires organization, and much of the organization exhausts its energy in accomplishing nothing.

If you are going to beat the devil at his own game why not take a lesson from him. He takes advantage of general evil and crime on a large scale, but for effective results he depends on personal work. The boy's first drink, the girl's first step from modesty—are all the result of personal effort. All the time his millions of servants, not alone by example, but by personal appeal, are attempting to bring others down to their level. The evil are uneasy, condemned, shamed in the presence of the good, and they attack them, but with smiles and seductive words. Is there a goodness that abhors evil, and is uneasy in its presence, and cannot be comfortable until that evil is made into good? It is true, that there is felt by some a pain and sorrow for the sinful, like unto the sorrow of the Man of Galilee, when he walked the earth. To see young women and young men putting their feet into the way of death—sinful pleasure—affects some men and women as would a personal loss. Paul once said: "I could wish that I myself were anathema from Christ for my brethren's sake." He was willing to be lost that others might be saved. He was willing to meet Christ's test: "He that loseth his life for my sake shall find it."

When Christians more generally reach that state, then will the world grow better. Will they do it without some mighty manifestation of God himself? Has the fullness of time come when he shall once more, and finally intervene to save the world from itself?

BETTER

Arnold Bennett, Novelist

COMARQUES

THORPE-LE-SOKEN

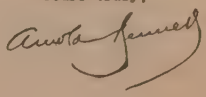
November 24th, 1913.

Dear Sir,

Is The World Growing Better?

It is.

Yours truly,



The Editor,

"Selfishness" the World's Greatest Curse

Extracts from "Our World" by Josiah Strong, Published and Copyrighted by Doubleday, Page & Co., Garden City, N. Y. Cloth, $1.00 Net.

("Our World," by Josiah Strong, is the most remarkable book of the year, and its value to ministers cannot be over-estimated. Facts are discussed, and prophecies uttered which the church must face. It is a call to "Awake thou that sleepest" to every Christian man, and if they were able to receive it, every voter. Preservation of the church and also the nation is jeopardized by conditions that are gathering like clouds before the storm. The author is hopeful for the outcome, providing the forces for justice and righteousness will awake to the situation. The book is not merely opinions, but gives facts and statistics that compel conviction.—Editor.)

IGNORANCE AND SELFISHNESS.

The two great obstacles to progress and the two great sources of human misery in the world's past have been *ignorance* and *selfishness*. Ignorance has made men the victims of fear and superstition, of want and famine and pestilence, of heat and cold and flood, and of ignoble content while lacking the numberless good things nature was waiting to bestow. Selfishness has made men the victims of one another by war, oppression, slavery, murder, robbery, theft, fraud, outrage, revenge and a thousand other wrongs; and at the same time, notwithstanding all his wrongs at the hands of others, it has made every man his own worst enemy.

Selfishness can never be completely dethroned in the individual, or in society until love has been completely enthroned. It is at this point that the religious element enters in as essential to the realization of our social ideal.

One reason, and I think the principal reason, why more progress has not been made in overcoming selfishness is because it has not been recognized as the great taproot of moral evil. It has been looked upon as only one of many branches of the tree, perhaps a mere twig. Doubtless in most well-regulated families unselfishness is placed about on a par with cleanliness.

Indeed, there is far more effort to make faces and hands clean than to make character unselfish. Where is selfishness recognized and abhorred as the supreme social ill, and the mother of 1,000 others, more destructive of human happiness and well-being than famine and plague combined, for there is never a day in all the year when this moral pestilence is not at work in all the world?

It has already been said that ignorance and selfishness have been the two great obstacles to human progress, and the two great causes of human wretchedness. Millions of people are at work helping to remove the world's ignorance. The school, the college, the university, the press, are all more or less effectively aiming at this end; but how many people are there in the world, and how many institutions are there, whose business it is to overcome human selfishness? This country spends upward of $400,000,000 a year on its public schools alone, the avowed object of which is to make the people intelligent. I have yet to hear of the state or the municipality that has appropriated 400 cents for the avowed purpose of making the people unselfish.

* * *

DISCONTENT.

The Hon. Carroll D. Wright is quoted as saying that "two hours and fifteen minutes daily work by each able-bodied man, if systematically applied, would produce all the food, clothing and shelter that people need." This, of course, assumes the use of the modern instruments of production. Many men work four and five times that number of hours, and do not receive enough to support a family in decency. The application of steam has enormously increased wealth, but there has been no corresponding increase in the purchasing power of wages. The problem of production has been solved, but that of distribution remains to keep the workingman sore under a sense of injustice.

* * *

Sir Robert Giffen, shows that while population in Great Britain increases only 1 3-10 per cent per annum, wealth increases 3 per cent. This fact, however, has not prevented the rapid increase of popular discontent and its effective expression at the polls. Nor has the rapid increase of national wealth made contented and happy the 800,000 people of London who go habitually hungry.

* * *

Some years ago Edward Atkinson declared it to be "a well-established fact that about 90 per cent of the community expend one-half of their income or more for food." When rent has been paid, or taxes, insurance, and repairs have been provided for, together with clothing, fuel and medicines, how much remains for the higher nature? "Man doth not live by bread alone." "The life is more than meat."

I can easily believe that since Mr. Atkinson's statement was made, some eighteen years ago, the figures have changed somewhat. But if only one-tenth of the population (9,000,000) were living on this low physical plane, it would be a serious matter; and if a large majority of the people are thus living, there is something radically wrong. To tell them that since 1850 our per capita wealth has increased four and a half-fold and our national wealth seventeenfold only deepens their conviction that they are not getting their fair share.

The aggregate increase of wealth during the next half century will undoubtedly be vastly greater than during the past fifty years. If labor is paid only what the "iron law" dictates (that is the law of selfishness as administered by capital) we may be assured that popular discontent will increase as rapidly as wealth.

There is a popular discontent in Europe which has not been equalled since the revolution of 1848. Indeed there is a great world ferment as wide as modern civilization and as deep as the sense of injustice which has taken possession of

(Continued on Page 245)

THE RACE IS DEGENERATING

J. H. KELLOGG, M. D., BATTLE CREEK, MICH.

I think that on the whole the world is not growing better. The good are growing better and the bad are getting worse, but the bad are multiplying faster than the good. This is a natural result of the physical degeneracy which is progressing with increasing rapidity. I refer you to the following facts:

* * *

INCREASE IN INSANITY AND IDIOCY.

In 1867 the proportion of the insane in New York and in New England was about one to 1,600 of the population. At the present time the proportion of insane in New York is one to 273 of the total population, or practically six times as many. In a pamphlet by Homer Folks and Everett Elwood, issued by the State Charities Aid Association of New York, it is stated that there are in the hospitals of New York alone 32,657 insane persons—more than double the number in 1890, an increase of 104 per cent in twenty years, while the population in the same state has increased only fifty-two per cent.

The Carnegie Institute reports that in New Jersey the feeble minded class has doubled in a single generation; that is, the proportion of this class to the whole population is twice as great as a generation ago. The proportion is now one to 250 of the total population. In Ireland, an older country, the proportion is one to 147.

Reports of the various insane hospitals of the United States show that we have an insane population of 150,000 who are under restraint, and unquestionably at least as many more who are at liberty.

Insanity is increasing even more rapidly in the British Isles than in this country. The English commission on race deterioration in its summary states: "There can, it is feared. be no question that insanity is on the increase in Ireland."

The number of insane in Ireland in 1902 is put down by the committee as one in every 170 of the population (now 147), while fifty years ago the number did not exceed one to 730—an increase of 300 per cent in 50 years. In America the increase has been as great.

"Thirteen per cent of the total number of insane are paretic, and these probably owe their condition to syphilis, the social ulcer which every year is eating deeper into the constitution of every civilized race."—N. Y. State Charities Aid Association.

* * *

Increase in Mortality From Chronic Disease Has Doubled in Thirty Years.

The Provident Savings Life Assurance Society of New York states that the mortality from chronic diseases in general has doubled in less than thirty years, and that the total mortality between forty and fifty years has increased thirty-four per cent, between fifty and sixty years twenty-two per cent, and between sixty and seventy years twenty-five per cent. The expectancy of life after forty years has thus notably decreased because chronic disease finds most of its victims among persons past middle age.

Chronic disease kills half the people who die in the United States, or about 750,000 persons annually. Half of these, 375,000, would not die if the average health were as good as thirty years ago. This enormous increase in the mortality rate from chronic diseases has escaped the attention of sanitarians, because of the notable decrease in the general death rate, as a result of the decrease in deaths from acute disease being so great as to more than equal the increase in deaths from chronic disease. Modern enlightenment has shown us that disease is an evil of human production. Acute diseases we take from our neighbors; chronic diseases are a home product, the result of erroneous habits, often poison habits acting through long years and producing a gradual degeneracy of the tissues.

Notable Increase of Crime.

When we turn from the contemplation of physical disorders to the consideration of moral maladies, the picture is darker still. Crime is increasing at a rapid rate. There are 10,000 murders, and 16,000 suicides every year —one murder in every 9,000 of the population annually, and one suicide in every 5,800. The proportion of murders to the whole population is reported to be twice as great in this country as in India, a country which we are trying to help civilize and Christianize.

Within twenty-three years the number of suicides in Great Britain has doubled. This crime is increasing in the United States at about the same rate.

In France, according to the Revue de Paris, crime is increasing rapidly, especially juvenile crime. There are 400,000 highway robberies in France annually. A criminal type of men and women is developing, and has already reached large proportions in all civilized countries. A bulletin recently sent out by the Eugenics Record office of the Carnegie Institution tells of a family with 319 members, only forty-two of whom were normal; and the proportion. we are informed, has since been found to be 600, with only fifty normal.

The Per Capita Poison Dose.

Poison habits are increasing, both in the number of enthralling drugs and the proportion of victims. Alcohol, tobacco, tea, coffee, cocoa, cocaine, and opium are yearly destroying new armies of victims, and through heredity sending their baneful results down to posterity. According to data furnished by the Census Bureau, the people of the United States consume every year 1,935,000,000 gallons of alcoholic liquors, 400,000,000 pounds of smoking and chewing tobacco and snuff, 7,500,000,000 cigars, 5,500,000,000 cigarettes, 111,000,000 pounds of cocoa and chocolate, 1,000,000,000 pounds of coffee, 100,000,000 pounds of tea, 400,000 pounds of opium, and 30,000 ounces

of that most subtle of all enslaving drugs, cocaine.

The per capita consumption of these various poisons figures out as follows: Alcoholic liquors, 176 pints, or half a pint a day for each man, woman and child; tobacco, according to the Tobacco Journal, 10 pounds for each man, woman, and child living in the United States; tea, coffee, cocoa, and chocolate, fifteen pounds; opium, thirty grains.

Essential poisons are contained in these several drugs in quantities taken annually per capita as follows: Pure alcohol, 120,000 grains; Nicotine, 2,100 grains; caffein, 2,100; opium, 30 grains; equivalent to the following daily doses of poisons; 356 grains of alcohol, enough to kill a child if taken in concentrated form and at one dose; six grains of caffeine, a poisonous dose for a cat, and a large medicinal dose for a man; six grains of nicotine, enough to kill fifty cats, or six men not accustomed to the use of tobacco; and one-twelfth grain of opium; aggregating 368 grains of poison.

With this amount of deadly poisons circulating daily and nightly in the veins of the average American, it is no wonder that signs of degeneracy are making their appearance. And to the above list of poisons must be added a vast amount of miscellaneous poisons swallowed under the guise of patent and proprietary drugs, especially certain coal tar products, the tendency of which to produce degenerative changes is well known, and even a new class of soda fountain drinks to which Dr. Wiley and the U. S. Agricultural Department have recently called attention, containing caffein and other drugs.

DECREASE OF BIRTH-RATE BETWEEN 1880 AND 1902.

Countries Showing a Decreased Fertility Rate.

Country	Decrease per cent
New South Wales	30.6
South Australia	28.0
New Zealand	24.5
Victoria	24.2
Western Australia	23.9
Queensland	23.2
United States	20.0
Belgium	19.8
France	19.7
England and Wales	17.7
Scotland	12.7
Denmark	9.8
The Netherlands	9.5
German Empire	8.4
Sweden	8.2
Switzerland	6.4
Norway	3.7
Italy	2.5

The rates shown in this table are calculated on the number of married women between the ages of fifteen and forty-five years. It is a matter worthy of note that the birthrate is diminishing more rapidly in the United States than in any other part of the world except Australia and New Zealand. The fertility of American wives is decreasing at the rate of one per cent a year. If the capacity for motherhood continues to diminish as rapidly as at present it is plain that in the year 2012 no children will be born, and in the year 2017 there will be no children under five years of age. Long before that time the deathrate will far exceed the birthrate. Indeed, the process of depopulation has already begun in certain parts of the United States. A recent census report shows the average number of children born by native-born New England wives to be 2.7 and by foreign-born wives living in the same section, 4.4.

A member of the Royal College of Surgeous, who testified before the English Committee, called special attention to the increase in barrenness of women as a sign of race deterioration.

English and American authorities say that only one mother in six nurses her child.

RACE SUICIDE.

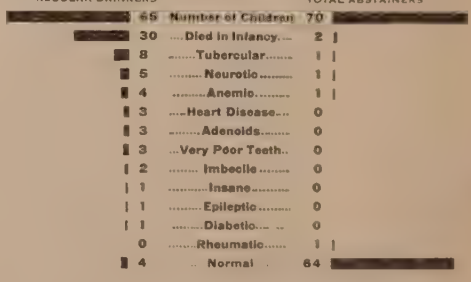
Theodore Roosevelt.

"We can say that, if the process now at work for a generation continue to work in the same manner and at the same rate of increase during the present century, by its end France will not carry the weight in the civilized world that Belgium now does, and the English speaking peoples will not carry anything like the weight that the Spanish speaking peoples now do, and the future of the white race will rest in the hands of the German and the Slav."—The Outlook.

Alcoholism and Degeneracy

A comparison of two groups of families living under the same conditions and in the same environment, showing the difference in heredity between the children of drinkers and the children of abstainers.

Investigation made by T. Alexander McNicholl, M.D., of New York City, Vice-President of the American Medical Society for the Study of Alcohol and Other Narcotics.



(Continued from page 206)

of leanness or barrenness. Then shall souls spring up like willows by the water courses. "The mountain and the little hills shall break forth into singing and all the trees of the field shall clap their hands: instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

IS THE WORLD GROWING BETTER
FROM THE STANDPOINT OF SOCIAL CONDITIONS

SOCIAL CONSCIOUSNESS.

Henry Churchill King, Pres. Oberlin College.

I haven't any doubt myself that the world is growing distinctly better, in spite of some discouraging phenomena. The very fact that there is any propriety in calling this age "the age of the social consciousness" contains in itself a multitude of reasons for faith in a bettering world.

* * *

WORLD IS GROWING BETTER.

C. H. Kilmer, Mecklenburg, N. Y.

In Richard's "Life of Samuel J. Mills," there is a picture of New York City as it was in 1817.

"There were houses crowded with from four to twelve families each, often two or three families in a room, of all colors, with all the evidences of immorality which over-crowding tends to produce. Whole neighborhoods were found reduced by intemperance to beggary, wretchedness and death. There were in the city, which at this time had a population of one hundred and ten thousand, fourteen hundred and eighty-nine licensed retail liquor dealers, and in the seventh ward two or three hundred saloons. Not less than six thousand abandoned females added to the vice and shame. Men who thrived on their dishonor kept large numbers of them practically slaves, behind grated windows. Dance halls and dives on which 'The Way to Hell,' was displayed in glaring capitals. The Sabbath was a day of recreation and drunkenness. On this day thousands went by ferry to Corlaer's Hook on Long Island, thus antedating Coney Island."

In the Presbyterian Review, some years ago, Dr. Herrick Johnson published an article entitled "One Hundred Years Ago and Now." Among other things he said, "That ministers were drowned in their own beer vats, and drinking was common in all classes of society, while moral ideals were far lower than now. There were Christian ministers who ran distilleries six days in the week, then on the Lord's day, walked out in great dignity to preach the gospel in their own churches, conditions which it would be impossible for us to tolerate in the Christian church today."

Mrs. Alice Morse Earle, author of "The Sabbath in Puritan New England," says: "The ministers took a still greater interest in rum through often owning and operating distilleries. Rev. Nathan Strong. the author of the beautiful hymn, 'Swell the Anthem, Raise the Song,' was pastor of the First Church of Hartford. He ran a distillery, but did not make a success of it, and became bankrupt. He had to stay in hiding for fear of arrest every day save Sunday, when he went to church and preached. This business episode did not prevent his being given a little later the degree of Doctor of Divinity by Princeton College. He thus joked about his liquor business to two of his fellow ministers: 'Oh, we are all three in the same boat together. You, Brother Prime, raise the grain, I distil it, and Brother Flint drinks it.'

"I have seen the family account book of a New England minister which had on one page thirty-nine entries, twenty-one of which were for New England rum. Of course, he did not drink all himself. He must offer to visitors, treat liberally every parishioner who brought him a load of wood, every laborer who worked for him in the house or on the glebe. In harvest time the meeting house bell rung at eleven in the forenoon, and four in the afternon, when every laborer in the field had an allowance of rum."

We can imagine somewhat what the condition of society would be now with the same custom, with poorer liquor and ninety millions of people instead of three millions.

* * *

"THY WILL BE DONE."

Josiah Strong, President American Institute of Social Service.

Is the world growing better? The question is one that does not lend itself to statistical treatment, and neither the affirmative nor the negative is capable of demonstration. I prefer the question, Is the world making progress? I am absolutely sure that the will of God is yet to be done by men as it is by angels, and have no more doubt that the world makes daily progress toward this great consummation than I have that the earth moves on daily in its annual orbit.

* * *

LIQUOR TRAFFIC DOOMED.

Lillian M. Stevens, Pres. National W. C. T. U.

I feel confident the world is growing better. Inasmuch as I firmly believe Christ's mission is not to fail, is not failing, I cannot but believe that the world is better by far than it was two thousand years ago. There are indications everywhere that the heart of humanity is growing kinder and that the Golden Rule of Christ is more closely observed than ever before. The greatest hindrance to the building up of Christ's kingdom on earth is the liquor traffic, but this is to be overcome. Scientific research reveals that intoxicating liquors are not a necessity for medical, scientific or pharmaceutical purposes. The sociologists compile statistics showing plainly that strong drink causes poverty, misery, degradation and death. The commercial and business corporations see its damaging, destructive effects and are establishing prohibitory laws of their own, forbidding the use of intoxicating liquor by their employes. The financiers who have thought liquor was necessary, are learning how to reckon profit and loss as applied to the liquor trade. The liquor traffic is doomed to destruction.

SUPPORTED IN RELIEVING MISERY.

James M. Cox, Governor of Ohio.

I am very decided in my views that the world is growing better; in fact, I did not suppose there was any one who believed otherwise. I have found since I have been governor that I am heartily supported in every policy which I adopt which has for its purpose the alleviation of human misery. This was especially true in our effort to obtain a workman's compensation law and a mothers' pension act. We are now proposing the betterment of the schools of the state, and are meeting with less opposition than previous administrations met with when advocating such a reform. I am also firmly convinced that the Christian church is making greater progress today than it has ever made before. Men are coming to understand as never before the value of divine worship, and I believe that it will not be long until practically every self-respecting man allies himself with some church organization.

* * *

INCREASE IN WRECKAGE, BUT GOOD WILL PREVAILS.

R. B. Von Kleinsmid, Research Dept. Indiana Reformatory.

"Is the world growing better?" I beg to state that in my opinion it is. While it seems to be true that the great army of unfortunates including insane, epileptics and feeble-minded is constantly on the increase, there has never been a time when the heart of the world has been so touched by the misfortunes of the race, so willing to share good things, and so determined that right should prevail.

* * *

PROGRESSING UPWARD.

Simeon E. Baldwin, Governor of Connecticut.

The world is growing better, because it is growing wiser. In the field which The Expositor covers, the world has grown rapidly wiser, since the middle of the last century. It understands better what Christianity is, and that it demands expression in good lives rather than good theologies. It understands the Bible better, because it has called in the aid of broad scholarship, and relied on its conclusions. It has accepted the theory of evolution, implying a truer sense of the dignity and worth of man, and the conviction that he has for untold ages been making progress upward.

* * *

OPINION OF AN EVOLUTIONIST.

Alfred Russell Wallace.

Alfred Russell Wallace, next to Charles Darwin the most distinguished exponent of evolution, died in London, November 6, 1913, in his ninety-first year.

In 1889 he issued his great book on "Darwinism; An Exposition of the Theory of Natural Selection With Some of its Applications." This work was considered the most authoritative and masterly statement of the theory of organic evolution at that time. In later years Dr. Wallace turned to a more spiritual phase of philosophy and opposed materialism. On his ninetieth birthday he issued this statement:

"I have come to the general conclusion that there has been no advance either in intellect or morals since the days of the earliest Egyptians. Everything is as bad as it possibly can be. There exist in our midst horrors and dreadful diseases never known before. Our whole social environment is rotten, full of vice and everything that is bad."

If this language had been used by a Calvinistic theologian our scientific critics would have been loud in their denunciations of an unscientific theology. But this statement was made by the most distinguished scientist of his day after a long life pursued in scientific studies as well as the study of men.—Word and Works.

* * *

PROGRESS NULLIFIED.

W. E. Du Bois, Editor The Crisis, New York.

I have no doubt that the world of 1913 is better than the world of 1813 in the sense that larger numbers of human beings are in greater physical comfort and enjoying greater mental freedom. At the same time, this broad general fact should not be a matter of lazy satisfaction to honest souls; because the real advance in a century has not been great, and when compared with possibilities, it has been discouragingly small. Human advance is always accompanied by great and irreparable losses. The social triumphs of the last century have been tremendous, but the irreparable losses have been such as to sicken the heart of man. Here, in our own land. the advances toward freedom and democracy which the nation has made as a whole have been almost nullified by the wretched and disgraceful treatment of her ten million black folk.

* * *

NEWTON D. BAKER, MAYOR OF CLEVELAND—"THE CITY ON A HILL."

You ask me "Is the world growing better?" I answer: Obviously. My reason for this feeling is the experience of my life as I live it from day to day. I find that people are growing more humane, more generous, and more just, and as the world is made of people it improves with its inhabitants. Perhaps a more specific cause could be pointed out. The whole tendency of modern legislation is in the direction of enlarging the social functions of government. This is undoubtedly due to a rapidly developing recognition of the social duty of men to man. While a few years ago religious bodies and private philanthropies were obliged to exercise practically the whole of the welfare function, it is now being assumed by society as a natural growth of the functions of government, thus freeing religious bodies and private philanthropists to pioneer in new fields. Our doctrine of economic individualism got its wires crossed some way with the equally valid responsibility of society toward the make-up of the mass. The future generation is neither going to be Nietschian nor Socialistic. It may have either one or the other make-up as an economic proposition, but the social conscience which has been aroused will not again become dormant, and of this both religious and biological reasons assure us.

IS THE WORLD GROWING BETTER?
FROM THE STANDPOINT OF BIBLE AND RELIGION

JESUS THE MOST HONORED MAN.
Chas. M. Sheldon, Author of "In His Steps."

I certainly believe the world is growing better, for these reasons:

1. There are more good people in it than there were when Christ was born.
2. There is a universal protest against evil which did not exist when he came.
3. More people in more countries are reading and studying the Bible. It is the most popular book in the world.
4. Sunday Schools are increasing in numbers and power.
5. Denominationalism is giving way to federation.
6. There is a peace propaganda that was unheard of centuries ago.
7. The most honored name in the world is the name of Jesus.
8. If the world is not growing better, Christ's prophecy of himself that he would draw all men up unto himself is false.

I believe the world is a thousand times better than it was in Christ's time, and that he is conquering and is King of kings and Lord of lords.

* * *

Dr. Parkhurst's Opinion of the Church.

"Those fiery bodies that we call fixed stars are beautiful when seen at a distance, but the heat that is in them would make it uncomfortable to live there. So Christ, viewed at the distance of twenty centuries, is attractive.

"We are impressed by his gentleness, his loving kindness, sympathy and patient service rendered to all kinds of need and destitution.

"But were he to come among us he would be just as unpopular as he was twenty centuries ago."

"Sin is not a frequent topic of pulpit discourse. Much less so than formerly. More is done to bring Christ down to the level of men than to bring men up to the level of Christ."

"We like as much goodness as we have, but do not care for any more. We are glad we are not as bad as some but are not ambitious to be better than we are. We are more disposed to accept Christ as one who will save us in our sins, than as one who will save us from our sins."—Quoted from a Yale lecture by Dr. Pankhurst to appear in an early issue of The Expositor.

* * *

DEPRESSING BUT HOPEFUL.
Rev. J. B. Remensnyder, D. D., General Synod of Evangelical Luthern Church in the U. S. of America.

Rudolf Eucken, perhaps the foremost philosophical student of the progress of thought and morals down the course of history, concludes his great work on the "Problem of Life" in words to this effect: "The present outlook is depressing. Men no longer argue about the facts of religion and the spiritual, but question whether they are facts at all or not." But the whole history of thought which he has reviewed, shows that transient phases are under the control of universe forces which are steadily pressing forward. So, the dissent and denial of the modern period, cannot keep the religious from ever recovering from its temporary depression, gaining the ascendency, and making the spiritual life of man richer, deeper, and growing toward the infinite.

I do not know that one can characterize present moral and religious conditions in more fitting terms. The world is both growing better and worse.

Doubt of the supernatural on the part of Christian teachers; lack of regard for church-membership and church-going; decline of family religion and home example; the flippant treatment of religion in the realm of literature; the immoral tone of the current theater, etc., are certainly depressing omens.

But, on the other hand, never were there more consecrated and godly ministers; never were there more Christian laymen ready to serve; never were more forceful defences of Christianity issued nor the religious press more active and influential; never were Christian missions and philanthropies more energetically pushed by liberal means and personal sacrifices; and never was the divinity of Christ more universally accepted in practically holding him up as the perfect model of ideal life.

And that the world between these contrary forces, will, as in the past, find the latter and nobler, victorious, I think is manifest to the keen observer.

CHRISTIANITY NOT KEEPING PACE.
Cardinal Gibbons, Archbishop of Baltimore.

"Is the world growing better?" Would say that, from a material standpoint, there is no doubt that the world is growing better; however, I have my doubts as to whether Christianity is keeping pace with the material betterment.

* * *

NEARER THE GOAL OF GOD'S PROMISE.
Marion Lawrance, Gen. Sec. International Sunday School Association.

It is impossible to prove that the world is getting better if we confine our judgment to our own observation. One must know what is going on throughout the whole world, and be familiar with the general trend of affairs, in order to speak intelligently. It is the height of folly to pass judgment upon superficial or incomplete knowledge.

Place a stranger in the Bad Lands of the Dakotas, and he would say: "The United States is a barren country." Place the same man in Central Illinois with corn and grain about him, growing luxuriantly, and he would say: "The United States is a fertile country." Place him among the Rockies, and he would say: "The United States is a mountainous country." Place the same man in the Mississippi Valley, and he would say: "The United States is a level country."

The truth is, he is both right and wrong in each case. If a man were to walk from New York to San Francisco, he could not tell on any one day by what surrounded him that he was nearer his journey's end than he had been the day before, but he knows he is. In somewhat the same way (and, indeed, with a far better reason) we know the world is getting better. Surely the world as a whole is getting better. To grant that the world is not getting better, is to admit that the religion of Jesus Christ is a failure, and God's promises are not to be depended upon. Jesus Christ was sent into the world to redeem the world. God's promise is that this shall be done, and that every knee shall bow to him. We are marching daily toward the fulfillment of that promise, and we do well to believe our Father's Word rather than our own senses.

Yes, the world is getting better every day.

* * *

DARK BUT LIGHT WILL FOLLOW.

James M. Gray, Moody Bible Institute.

"Is the world growing better," is a subject on which the opinion of the finite mind is almost worthless. It is only God who can throw light upon it, and he has done so abundantly in his Holy Word, and especially in that "more sure word of prophecy." Whereunto we do well to 'take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" in our hearts (2 Peter 1:19).

The depths of human wickedness in this age have not yet been fathomed. Hostility to our God and to his Son is yet to take other and blacker forms. The pride and lawlessness of man are yet to be culminated in one who will show himself as God. In that sense the world is growing worse. But beyond is peace, for the man of sin "shall be broken without hand," as Daniel says; and the Lord shall consume him "with the spirit of his mouth," and shall destroy him "with the brightness of his coming" (2 Thess. 2:8). It is for the coming of the Lord that his true church waits; but for the world his coming is a day of darkness and not light. The light follows the darkness indeed, but the darkness comes first.

* * *

ETHICS GOOD, MORALS BAD.

Augustus Nash, Y. M. C. A., Cleveland.

I would say that the standards in business life are higher today than at any time during the past decade, but that there has been a serious sag in the moral consciousness of the people during the same period.

* * *

ABLE TO BECOME BETTER.

John Balcom Shaw, Immanuel Presbyterian Church, Los Angeles, Cal.

You ask me to say whether or not I think the world is getting better, and I find it difficult to frame a clear-cut, definite answer. To be quite frank, I'm not quite sure. When I look in one direction and note the advance which popular government is making as evidenced just now in Tammany's overwhelming defeat in New York City; the progress of sociology; the evolution of a social conscience, and the triumph of Christian missions in pagan lands, the world seems to me to be on the rapid rise. On the other hand, when I observe the domination of fashion and its attendant immodesty, the growth of the social evil, the conscienceless character of modern society, and the sordid commercialism of our age which is flattening out and blighting so many lives, I think I see prepondering signs of decadence and decline. And yet I am an optimist. An old negro in the South said he was not a pessimist; he was a "possumist." I am a "possumist," if I am allowed to get my derivation from **posse, to be able, to become.** Because I believe in the latent power, the beneficent potentiality of Christianity, I persuade myself that we must be going forward, and not dropping back.

* * *

REJECTING THE LIGHT.

A. C. Dixon, Pastor Metropolitan Tabernacle, London.

I believe the world is growing better and worse, on the principle that there is now more light in the world than ever before, and those who accept the light are growing better because the light is a savor of life unto life. On the other hand, those who reject this greater light are growing worse on the principle that the light, if neglected, is a savor of death unto death. The real spiritual body of Christ was never more perfect, in my judgment, than it is today, while what we call Christendom, a mixture of good and evil rejecting the flood-tide of light, was never worse than it is today. There are depths of sin in Chicago and London that would astonish even the Pompeiians if they were to come here and see it; and there are heights of holiness and spiritual character among the Christians of Chicago and London that would even astonish the members of churches in Apostolic times. The really good is growing better, while the bad is growing worse. This process will continue, I believe, until the Lord shall return in glory and put all evil under his feet, establishing his throne in righteousness.

* * *

FOLLOW CHRIST CURE FOR BARRENNESS.

David James Burrell, Pastor Marble Collegiate Church, New York City.

The world is growing better, as a matter of course. God is in charge of affairs and the hands of his dial never move backward. The secret of optimism is faith in God.

The Gospel is the divinely appointed means of betterment; and the church is its agent. It is for the church to say how rapidly the world shall move on toward the Golden Age.

The Lord's plan has been clearly marked out. Its key note is evangelism: that is, the proclamation of Christ crucified for the salvation of men. To turn aside from that into any other business is to postpone the coming of the happy day.

When the church with one consent falls in with the plan of campaign as marked out by her Master there will be no more complaint

(Continued on Page 202)

IS THE WORLD GROWING BETTER?

From the Standpoint of Editors, Journalists and Publicists

THE NEEDS OF CITY AND COUNTRY CHURCH .

Henry Wallace, Des Moines, Iowa, Editor Wallace's Farmer, and Member Commission on Country Life.

On the whole, yes, but not all the people in it, nor all classes of people. While large classes of people are growing more intelligent, are less under the influence of prejudice and bigotry, with a clearer and broader perception of both God-ward and man-ward duties, other classes are yielding to the terrific temptation that goes with the luxury of the age, and the grinding poverty that is the inevitable counterpart of great luxury; for the presence of the millionaire on the avenue means poverty in the slum.

Faith in God is increasing quite as much outside the church as in it. Science (so-called) is losing faith in the materialistic philosophy of science of forty years ago, and is in a blind way feeling after God. Labor as a whole is beginning to recognize that the solution of economic ills is to be found only in the teachings of the Nazarene; but a section of it, believing that economic forces determine morals is saying to force—united action—Be thou our god.

What the rural church needs is a better understanding on the part of ministers of the life on the farm, a clearer presentation of the elementary ideas of Christianity, stated in terms of rural life, with rural illustrations. What the city church needs is a clearer understanding of the life of the toiler, the man in factory and store; and the same statement of the great elementary truths of our religion, from a warm heart.

One the whole, the world is a better world than it has ever been; but to see the extent of the advance we must compare the present with ten, twenty, thirty years ago.

* * *

BETTER AND WORSE.

Edwin Wilbur Rice, D. D., American Sunday School Union.

"Is the world growing better?" Surely the world, as a whole, if we mean the Christian world, is growing better. This is evidenced by the increased sensitiveness of the public conscience on all moral questions. such as temperance, business honor, brotherly kindness among Christians and kindness even among semi-civilized nations. The public press notices instances of lapsing in moral conduct, which it would not have paraded ten or twenty years ago; and this is evidence of a higher standard of the public conscience. On the other hand, when the public conscience became more sensitive and Christian influence more pronounced, certain persons in society, in business, and in all walks of life, became more outrageously bad, because they must resist these influences to become bad at all. So the answer must be with discrimination. The mass of the world is growing better; but the world also exhibits a greater depth of vicious deviltry and wickedness than ever before in its history.

BETTER BUT DOUBTS.

Ida M. Tarbell, American Magazine.

On the whole, I think the world is growing better, though sometimes I have doubts.

* * *

LIFE AND SOUL SACRED.

Ray Stannard Baker, Investigator of Social Conditions and Author of "The Spiritual Unrest."

Yes, decidedly, the world grows better. The chief evidence of this is that in no former time was human life and the human soul held so sacred as it is now—today. And as Ruskin said, the chief purpose of civilization is to increase the value of men.

* * *

ONE CAUSE OF CRIME.

S. S. McClure, McClure's Magazine.

We have described time and again the oligarchy which consists of these three classes:

1st. "Saloon-keepers, gamblers and others who engage in business that degrades.

2nd. Contractors, capitalists and bankers who can make money by getting franchises and other property of the community cheaper by bribery than by paying the communitv.

3rd. "Politicians who are willing to seek and accept office with the aid and encouragement of the classes mentioned. These three classes get hold of the party machine and elect men who will agree not to enforce the laws in regard to the various businesses that degrade a community."

* * *

DISCRIMINATING AGAINST THE RICH.

W. W. White, in The Bible Magazine.

Surrogate Fowler, of New York, in an article in the Columbia Law Review, is quoted as saying that unless democracy be conservative it must perish on the road to destructive anarchy and be succeeded by despotism.

Such sentiments now current are especially interesting to the student of prophecy. Is there any likelihood that democracy will be conservative? Is there not more than one indication that we are on the very edge of the time represented by the iron and clay feet of the great image described in Daniel, second chapter? We are students rather than teachers of details of prophecy. There is much more about the future that we do not know than that we know. But the deterioration from a head of gold to a breast of silver, to a belly of brass, to legs of iron, to feet of clay mixed with iron, challenges us as, in the light of history and the signs of the times, we consider human government.

Whether we are to glide into a time of world-wide, peaceful, righteous rule according to the principles of Jehovah's Anointed King as revealed in the gospel, or are to reach the golden age through a great cataclysm to be followed by the sudden and unseen but real taking up of the reigns of government by the King whose right it is to reign—this is the question.

"In answer to your inquiry 'Is the World Growing Better,' you will find in the last chapter of my little book, 'Industry and Progress,' which I am sending you, my answer sufficiently aforesaid."

"The superiority of our day is not material and intellectual alone. It is also spiritual. The human awakening is one of the glories of the modern world."

* * *

"Long before machinery was introduced, little children were compelled to work like slaves, but as President Hadley says, it was only after the factory was born that their wrongs were noticed. As late as the middle of the eighteenth century, with only a blanket for clothing, women were harnessed to trucks, underground, and women were let out in droves to overseers whose cruelty could not even be conceived today."

* * *

"Who would dare put forth in Congress today the political mummery thus set forth by a member of English Parliament a little more than 100 years ago:

> 'It is necessary that the bulk of the people should be very poor in order to render them laborious; that the lower ranks should have but little prosperity, in order to excite their industry; and that there should be some extremely rich, to supply the state in cases of imminent exigency, and advance schemes and enterprises which required capital.'"

"Democracy seems to make for morals in most of the great departments of our lives. How long ago was bribery respectable in England? Slavery died but yesterday. Not ten years ago rebates were granted and received without a question; almost no one realized a sin in the conspiracy of railroad and shipper to murder a competitor."

"The country needed to be educated to the evil of selling falsely labeled and adulterated food before the pure food bill could become a law. We are only beginning to realize the moral obliquity of inside speculation by corporation directors."

* * *

"The strength or courage or persistence which used to go to storming citadels or burning heretics will be turned toward eradicating the common housefly, stopping habits which breed or spread disease, perfecting machinery, planting trees, increasing efficiency, securing better houses, or fairer wages, or shorter hours."

* * *

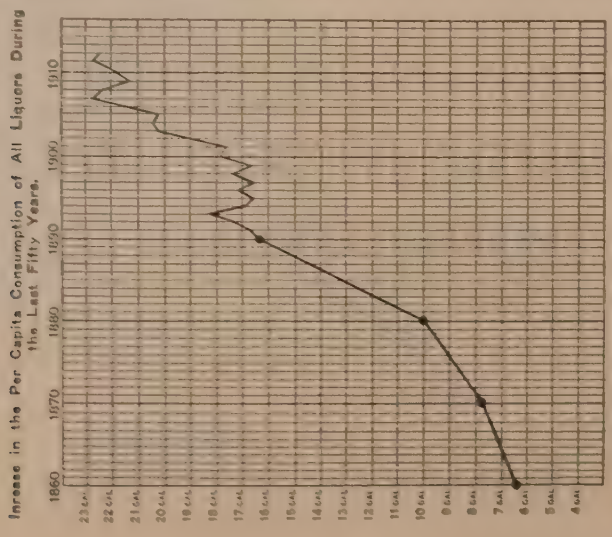
"Too heavily laden dinners, poisonous drinks, needless lackeys, and similar destructive encumbrances, ought to be seen in a clearer light. It would be a gain indeed if society could see something coarsely wrong in whatever is morally injurious to the owner and a burden to his struggling fellow man."

* * *

"Spiritually he can accomplish most who has the fewest lowering needs. If there are any final solutions to the intricate problems by which the world is faced, those solutions will require, in every case, an increasing trend in us all, and especially in the well-to-do, toward simplicity, toward an intimate concern for those who are less favorably placed, and for those who, coming after are to enter a world prepared by us for their reception."

* * *

"We think often of this ethical progress as if it meant a sacrifice by the prosperous; as indeed it does, but a sacrifice which, if truly made, is paid for many fold. Is virtue dull? It is the only thing that never can grow dull. In the intellectual richness of the Christian gospel, no sayings are profounder than those which tell how the individual multiplies his own life by devoting it; and what the Bible thus says, the philosophers and poets of all time have said, and are saying now, and must ever say, since it is true."



The above diagram shows the average yearly increase in per capita consumption of liquors for the first three decades, and the actual yearly per capita consumption for the last two decades. It will be observed that the per capita consumption increased as much in the ten years preceding 1890 as it has during the entire twenty-two years since 1890.

185,158,383 gallons of alcoholic liquors made in the U. S. during fiscal year closing in 1913—an increase of 7,000,000 gallons over previous year.

4,000,000,000 cigarettes manufactured in 1913.

IS THE WORLD GROWING BETTER?

FROM THE STANDPOINT OF STATISTICS

SUNDAY SCHOOL INCREASE.

We are indebted for statistics to Anti-Saloon League Year Book, World Almanac, N. Y., and Social Progress, by Josiah Strong.

The International Sunday School Association. giving reports of all denominations in United States and Canada during the three years 1908-11, reports a gain of 11,709 Sunday Schools, 76,172 teachers and officers, 1,431,006 scholars and 1,193,422 scholars joining church, or about 400,000 a year. Each teacher or officer won ¾ of a scholar to Christ, or the church.

* * *

CHURCH INCREASE.

The average yearly net increase of churches of all denominations in the United States from 1900 to 1910 was 786,000. The increase for 1911 was 594,366, a loss of about 25 per cent from the previous annual increase.

The Methodist Episcopal Church showed for 1912 an increase of 64,190 members and a decrease of 1,514 probationers, also a decrease of 7,050 members of the Epworth League, the Methodist Young People's Society.

The Presbyterian Church shows a growth—the net increase being as follows: 1909. 21,-057; 1910, 17,614; 1911, 15,458; 1912, 25,605; 1913, 35,814.

To gain a new member required the efforts of 35 church members for a year, and the expenditure of $520. In 1904 the cost was $748 per member. About 30 Sunday School members aided the 35 church members; 9,410 preachers gave all their time (each one gaining 4 members) and about 120,000 Sunday School teachers—three teachers gaining one member.

* * *

ALCOHOLIC LIQUORS.

The per capita consumption of alcoholic liquors is a real criterion of moral conditions. Notwithstanding that nearly 50 per cent of the population are under prohibition or local option laws, the consumption has not decreased. The increase has been checked. One cause is the character of immigration from Southern Europe. from the nations that are deteriorating. Another cause is the increase in home consumption of liquors, giving evidence of selfishness, and lack of regard for the influence on children.

The per capita consumption of alcoholic liquors in the United States in gallons was as follows:

1840, 4.17; 1850. 4.08; 1860, 6.43; 1870, 7.70; 1871-80, 8.79; 1881-90, 13.21; 1891-01, 17.98 1902-06, 19.99; 1907-11, 22.14.

There is a ray of hope in that in 1907 the consumption per capita was 22.79 and it decreased during the next three years. In 1911 it again reduced the 1907 mark of 22.79, an increase of .65 of a gallon over the average for the last 5 years. The increase in divorces keeps step with the liquor consumption.

PROSTITUTION.

The Chicago Vice Commission demanding that prostitution be repressed and eventually annihilated, says of it:

"Prostitution is pregnant with disease, a disease infecting not only the guilty, but contaminating the innocent wife and child in the home with sickening certainty almost inconceivable; a disease to be feared with as great horror as a leprous plague; a disease scattering misery broadcast, and leaving in its wake sterility, insanity, paralysis, the blinded eyes of little babies, the twisted limbs of deformed children, degradation, physical rot and mental decay."

The prostitutes registered with Chicago police receive over 15,000 men a day, one man, son or father from every two families, or about one-fourth the men in Chicago are believed to be patrons. These 200,000 men spend for the purpose so graphically described above $5,400,000 annually, or about $27 each.

This is appalling, but the increase in the amateur prostitution is more appalling, and more seductive in its influence. Girls in department stores, and living in their own homes, have their names listed in grill rooms, and are a corrupting influence in places where it is least expected. The preacher who marries men and women without medical certificates is particeps criminis in the production of modern leprosy. That he can escape the hell of the blind guides to the blind is only possible by the mercy of God.

In 1893 Elbridge T. Gerry and Supt. Byrnes both estimated the number of prostitutes in New York City at 40,000. It is estimated that for one fallen woman there are five fallen men. This would mean half the men in the city. But man-residents help support the business. The population was about 1,482,103.

The number of saloons in New York City in 1817, one to 74 is probably greater than any place in the United States today. This would indicate a great advance in that respect.

The prefect of police of Paris estimated that in 1893, there were 100,000 prostitutes in that city.

Comparing the 6,000 prostitutes in New York City in 1817, when the population was 110,000, with the above figures, would show one prostitute to every 18 population in 1817, and one to every 37 population in 1893. This indicates a great reform in the white slave traffic. There is however to be considered the commercial basis on which it has been placed, today when an inmate receives fifteen or more visitors a day. (See Chicago vice commission report.) There would seem to be less prostitutes but more prostitution.

DIVORCES.

From 1867 to 1886 the number of divorces granted in the United States were 328,716; from 1887 to 1906 the number was 945,625, or 47,281 per year. The large percentage of children in reformatories are children of divorced parents. The causes of divorce were adultery, cruelty and desertion. In Cleveland in 1909 there was one divorce to every four marriages.

* * *

MURDER.

The average number of murders in the United States annually during 20 years from 1885 to 1904 was 6,597. In 1896 they reached 10,662; in 1895, 10,500. In 55.3 per cent of population there were in 1908, 3,003 murders; 1909, 2,854.

In 30 representative American cities, average homicide rates were as follows: 1882-1891, 5.0%; 1892-1901, 4.9; 1902-1911, 7.2.

From 1885 to 1904 the murders in the United States increased from 1,808 to 8,482. Following the 1893 panic murders increased 3,185 in one year. Excluding the panic the growth has been gradual and in excess of the growth of population.

* * *

SUICIDES.

In 1912 there were 125,000 suicides in the United States. The rate of suicides in 1910 was 16 for every 100,000. In Germany the rate was 21.3; France, 22.8 (Paris 42); Japan, 18.9, America is very close to Japan in suicide record.

* * *

LYNCHINGS.

From 1885 to 1912 there were in the United States 3,413 lynchings, but in 1912 only 52.

From 1908 to 1912, average executions in the United States were 91. In 1912 there were 128.

For 20 years the average number of murders in the United States to each execution was 57. In 1908 there were in the United States 100 lynchings and 92 legal executions.

* * *

PRISONERS.

January 1, 1911, there were in American prisons 113,579 persons. The total number of commitments during the year was 479,763—125 prisoners per 100,000 population.

* * *

INSANE.

In 1890 insane in hospitals in the United States were 74,028; 1903, 150,151; 1910, 187,798. The hospitals for insane were 162 in 1890, 328 in 1903 and 373 in 1910.

* * *

EMBEZZLEMENT.

The average amount embezzled each year from 1896 to 1911 inclusive in the United States was $10,239,023, the total for 1911 was $11,482,051. Banks conceal thefts more than formerly on account of influence on depositors.

Bradstreet's shows that 85 per cent of the business failures are due to moral laxity.

WAR TAX IMPOVERISHING THE WORLD

Naval expenditures for Great Britain, Germany, Italy, United States, France and Russia for 1900 were $385,535,000. In 1910 they were $571,455,000.

The United States government disbursements for the War and Navy Departments in 1900 were $190,727,846 and in 1912 were $285,738,570.

* * *

CRIME IN THE UNITED KINGDOM.

England and Wales. Number of persons tried for indictable offenses, annual average 1894-8, 52,208; 1904-8, 62,000.

Ireland. Drunkenness decreased, but 13,533 persons more than the average for ten years were arrested for non-indictable offenses.

Scotland. One thousand more persons arrested in 1908 than 1907.

* * *

MORAL WEATHER INDICATIONS.

The nonpartisan W. C. T. U. asked co-operation of Cleveland Federated Women's Clubs in a revolt against self respecting women wearing indecent dresses that are worn by the courtesans of Paris.

The wearing of slashed skirts was the badge of prostitutes in ancient Greece.

* * *

Decreasing birth rate, and the attitude of selfishness in the marriage relation. The most perfect system of eugenics is in the Mosaic law. If it were not so, the Jews would have disappeared from the earth. Roosevelt awakened the people to results, only the fear of God can remove the cause.

* * *

Sabbath observance is gradually on the decline, especially among those whose fathers and grandfathers were its strongest defenders.

* * *

The world is growing worse, because of the lack of moral or religious training in the public schools.

28

COMPARATIVE SIZE OF UNITED STATES DRINK BILL.

Silver in circulation in U. S. (1912), $211,562,484.

Total expenditure for public schools in U. S. (1910), $426,250,434.

Value of products of manufactures of wool in U. S. (1910), $507,166,710.

Gold in circulation in U. S. (1912), $607,445,193.

Value of products of manufactures of cotton (1910), $628,391,813.

United States government expenditures (1912), $654,804,625.

United States government receipts (1912), $691,140,455.

[illegible] $963,[illegible]

[illegible] S. (1912), $1,033,570,675

[illegible] $1,377,151,817.

[illegible]

[illegible]

IS THE WORLD GROWING BETTER?
FROM THE STANDPOINT OF CURRENT EVENTS

We have a right to expect greater things in the realm of the physical, greater inventions, greater discoveries, greater conquests over nature, greater coronations of man's genius and prowess. The nineteenth century was wonderful, the twentieth will be more wonderful, and the twenty-first will be the most wonderful of all.

We are warranted in expecting greater things for the nations.

We have solid grounds for expecting great things for our country. Our obstacles can be surmounted, our foes can be conquered. Demons can be exercised and wrongs can be redressed. Ignorance and selfishness are the cause of many woes, but both of these are curable. If we can break the scepter of the dynasty of fevers which have for centuries lorded it over the region now traversed by the Panama Canal, why doubt that wide zones of American life, now polluted, can be made sweet and clean by workers baptized into a spirit more potent than the toxins of these evil days?—Chas. E. Jefferson in The Woman's Home Companion.

* * *

In England recently Winston Churchill, the first Lord of the Admiralty, proposed that Germany and England take a holiday in the building of warships. Unfortunately Germany has not responded favorably to this generous and statesmanlike offer.

It is encouraging that all nations of the earth are feeling the burden of war from a financial standpoint as well as seeing its folly because of growing moral standards. The day of peace and the rule of the Christ will yet arrive.

One by one the enemies of life and health are being conquered. Diphtheria, typhoid, yellow fever, tuberculosis, diabetes and Bright's disease have all yielded to the magic wand of modern science and are suffering defeat in their death-dealing attacks upon humanity.

* * *

TEMPERANCE.

Today railroads, banks, manufacturers, iron firms, coal companies and many others, not only dismiss employes who drink while on duty but give preference in employing to those who are total abstainers.

In many matters, there has been a gain: Ministers no longer drink, nor does the surgeon, nor the school teacher; lotteries and most forms of gambling are prohibited; profane, indecent and threatening language brings penalties; expectoration is prohibited in public places, with restrictions on tobacco, especially for youth. And so along lines of sex-health, doctors no longer tell a youth that license is necessary for his health.—Juvenile Court Record.

* * *

Sometimes temperance workers grow weary because from a superficial point of view the temperance reform seems to progress slowly. But a broader outlook and deeper study show that the cause has made marvelous strides forward. One has well said that "the best antidote for political pessimism is a good dose of history."—R. C. Miller.

* * *

The saloon has been expelled from one-half of the population and from two-thirds of the geographical area of the country. In 1868 there were 3,500,000 people living in territory where the drink traffic had been outlawed; in 1900 the number had increased to 18,000,000; in 1908 the number had doubled to 36,000,000, and today there are 46,029,750 persons, or a fraction over one-half of the population of the country, living in no-license territory. In the last five years the no-license population has increased a little over 10,000,000, which is more than 10 per cent of the total population of the nation and 30 per cent increase in the number living in "dry" districts. Since 1868 the population of the country has doubled, while the number of inhabitants of "dry" territory has increased over thirteenfold.—Dr. Ferdinand C. Iglehart, superintendent of the N. Y. C. Anti-Saloon League.

* * *

By a recent decision of the Supreme Court of Wisconsin the Baker law was sustained. This limits the number of saloons to one for every two hundred and fifty in population. This will close up two hundred and seventy saloons in Milwaukee alone and one thousand others in the state. Surely the tide of temperance is rising all over our great country. —Christian Evangelist.

* * *

Recent license laws in Ohio put 800 saloons out of business in Cleveland and 3,000 or more in the state.

* * *

While China, under a "heathen" Government, is applying drastic measures to crush the opium-habit—and is succeeding—the vice is actually spreading in India, under a Christian domination. According to government documents the internal consumption of the poppy poison rose 21.4 per cent in the last decade.

* * *

The latest prohibition state is West Virginia. The amendment for prohibition was adopted Nov. 1912 by a majority of 92,342. In the District of Columbia the great number of saloons has been the cause of reproach and shame to the nation. The Jones-Works Excise bill for the District of Columbia will, on the first of November, 1914, abolish half of the drinking places in Washington.

All saloons were abolished from the Panama Canal Zone on July 1, 1913. Thirty-five saloons doing business in the Canal Zone were put out of business by the Isthmian Canal Commission. Despite strong influence upon Congress to restore the army canteen, the last Congress refused to report out of the

committee the bill providing for its restoration.

In Maine, the Constitutional provision for prohibition, which has been in effect for fifty-five years, has been continued.—Christian Herald.

* * *

Ever since the Russian Government dclared vodka a state monopoly, and assumed the role of the saloon-keeper, the liquor business there has been making rapid progress and has become one of the main sources of income of that country. Last year the Government of the Czar realized from the sale of liquor $412,000,000, and for the first six months of this year the proceeds exceeded those for the corresponding period of last year by nearly $23,500,000. However, some of the newspapers of St. Petersburg are becoming alarmed at the increasing drunkenness and are fighting the liquor monopoly, the "complicity of the government in this public vice."

* * *

FORCES WE MUST FIGHT AGAINST.

There are over ten thousand saloons in Greater New York, or twenty-three saloons to every thousand of the population. The consumption of liquors in the United States by the last year's statistics that are available was 21.86 gallons per capita. It is estimated that twenty million gallons of liquor were sent from saloon states into prohibition states under the protection of the United States Interstate Commerce law, which law the temperance forces have succeeded in getting Congress to change.—American Messenger.

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The estimated daily average consumption of cigars in the United States is 21,718,448, and of cigarettes, 23,736,190.

* * *

Americans pay $2,700,000,000 a year for their drinking and smoking. How much is $2,700,000,000? A stack of twenty-seven hundred million dollars would tower 140 miles into the sky. In one-thousand-dollar gold certificates the stack would be higher than the Woolworth Building of New York City—fifty-five stories, the highest building on the earth. If the dollars were strung end to end they would reach from the earth to the moon and 100,000 miles beyond. Sir George Paish, the English economist, estimates that the American people are saving the neat sum of five billion dollars a year in new railroads and factories and homes, farms, etc.; but we are spending this sum every two years for tobacco and alcohol. All this taken out of the nation's resources, and lunacy, idiocy, suicides, poverty, degeneracy, sickness, alms-houses, hospitals, insane asylums, idiotic asylums, given in exchange!—Pittsburg Christian Advocate.

* * *

SOCIAL PURITY.

In 1908 the city of Des Moines adopted a policy of prohibition toward houses of ill-fame. After four years of experience the mayor said that this had eliminated four-fifths of the social evil in the city, and above all, it had removed entirely the whole effrontery of this great social sin. One great aid was an injunction law, which made the owner responsible for the use of his property.

* * *

Probably the greatest victory won for temperance during the present year was the passage of the Sheppard-Kenyon bill at the close of the last session of Congress. This bill prohibits the shipment of liquor from wet territories into dry. Much of the temperance legislation of no-license states had been nullified by the fact that while it was illegal to sell liquor in the state, it could be imported. And once on the ground it was not difficult to find hidden ways of disposing of it. Senator Kenyon said, in supporting his measure: "The partnership of the Federal Government with the bootleggers should be permanently dissolved."

* * *

Atlanta, Ga. produces facts and figures which demonstrate that prohibition does not increase drunkenness, neither does it ruin the business in a big city. In 1907 the building permits in the city were $4,534,771, while in 1912 they were $9,978,444. The property valuations jumped from $91,840,350 in 1907 to $154,827,487 in 1912. The tax receipts have nearly doubled since 1907. Bank clearings in 1907 amounted to $254,965,800, while in 1912 they reached $691,941,254. On the other hand, the number of arrests for drunkenness in 1907 was 6,480, while in 1912 it had sunk to 8,021.—Michigan Christian Advocate.

* * *

CRUELTY.

The primitive world was cruel beyond our comprehension, and it still lingers in the African wilds. Mr. Crawford in "Thinking Black" says that you find your cook excruciatingly murdering your supper fowl, plucking it while yet alive. The boy's father, in killing a prisoner would with a refinement of cruelty insist on first digging out the heart. If they succeed in catching an eagle raiding the chickens, they release the captured culprit, but with one leg cut off and one eye gouged out. That was the condition out of which Christendom has risen.

* * *

COMMERCIAL.

A verdict of $16,800 was directed to be entered by Justice A. E. Gladding in the Supreme Court at Binghamton the other day in an action brought by the state of New York against a New York City milk dealer accused of skimming the cream from 168 cans of milk, and then selling to the public the article, claiming that it contained the cream. The penalty levied was $100 a can. The laws of all states are justly getting more and more strict against adulterated and impure foods.—Christian World.

* * *

God Over All.

My child, though thy foes are strong and tried,
He loveth the weak and small;
The angels of heaven are on thy side,
And God is over all.

—Adelaide A. Proctor.

IS THE WORLD GROWING BETTER?
FROM THE STANDPOINT OF ANTI-SALOON WORK

Ernest H. Cherrington, Editor of the American Issue

The absolute prohibition of the sale of intoxicating liquors for beverage purposes has been adopted by nine states (Maine, Kansas, North Dakota, Georgia, North Carolina, Oklahoma, Mississippi, Tennessee and West Virginia) having an aggregate population of 14,685,961.

The legislatures of thirty-one other states (Alabama, Arizona, California, Colorado, Connecticut, Delaware, Florida, Idaho, Illinois, Indiana, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New York, Ohio, Oregon, Rhode Island, South Carolina, Texas, Utah, Vermont, Virginia, Washington and Wisconsin) have by law prohibited the sale of intoxicating liquors in certain classes of political sub-divisions, prohibition becoming operative whenever a majority of the electors in a regular election indicate by vote that they wish the provisions of the law to apply. Under the operation of the laws in these states, 26,446,810 people are living under prohibition by legislative enactment.

In three other states (Arkansas, Iowa and South Dakota) the legislatures have enacted laws placing all sections of the state under prohibition except in political subdivisions where a majority of the electors indicate that they do not wish the provision of such law to apply. In these three states there are 3,693,201 people living in prohibition territorv.

In the state of Wyoming and New Mexico the legislatures have prohibited the sale of liquors in all sections except certain classes of incorporated municipalities. In still other states the legislatures have arbitrarily placed certain areas under prohibition legislation, thus adding to the aggregate population in prohibition territory.

The United States government has prohibited the traffic in Indian countries, in certain portions of the territories, in military forts and reservations, in the United States navy, in the national Capitol building, in national and state soldiers' homes and in other specified areas under federal control.

Hence, at the present time more than 47,000,000 of the population of the United States live under prohibition and more than 71 per cent of the area of the nation is, by federal, state or local decree, prohibition territory.

In seeking this proposed change in the supreme law of the land, we are not seeking in any way to interfere or encroach upon the rights of any American citizen or any class of American citizens. The voice of the supreme court of the United States has for all time clarified the atmosphere as to the question of individual rights in the retail liquor business. The decision handed down by that great tribunal in the Christensen case twenty-three years ago, reads in part as follows: "There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not the privilege of a citizen of the state or of a citizen of the United States."

We believe that just as the time came when the problem of human slavery compelled recognition at the hands of the federal government, so has the time arrived when the American liquor problem can be dealt with adequately only by the nation as a whole.

These United States divide themselves into four classes—first, the prohibition states; second, the near-prohibition states; third, the partially license states; and fourth, the license states.

The first class, or the prohibition states, represents a population of 14,685,961, and consists of nine states, each of which has adopted prohibition for the entire state. The second class, or the near-prohibition states, represents a population of 26,573,611, and consists of seventeen states in each of which between 50 per cent and 90 per cent of the population live in prohibition territory. The third class, or the partially license class, represents a population of 28,418,784, and consists of thirteen states, in each of which between 25 per cent and 50 per cent of the population live in prohibition territory. The fourth class, or the license states, represents a population of 22,293,910, and consists of nine states and the District of Columbia, in each of which less than 25 per cent of the population live in prohibition territory.

* * *

The federal census reports for 1910 show that the number of paupers in almshouses per 100,000 population, in the prohibition states (eight of which were under prohibition in 1910) is 46; in the seventeen near-prohibition states, 54; in the thirteen partially license states, 123, and in the nine license states, 129.

The relation of the liquor traffic to the alarming growth of insanity among our people is engaging the interest and attention of the world's best scientists. The United States census reports for 1910 show the number of insane in hospitals per 100,000 population in the nine prohibition states to be 119; in the seventeen near-prohibition states, 150; in the thirteen partially license states, 242; and in the nine license states, 276.

We have reached a stage in the progress of the movement for prohibition when the activities of the liquor traffic are centered in the cities of the nation. The urban population in the nine prohibition states is only 20 per cent; in the seventeen near-prohibition states it is 28 per cent; in the thirteen partially license states it is 58 per cent and in the nine license states it is 71 per cent. The Gibraltar of the American liquor traffic, therefore, is the American city.

One-half of the people now living in license territory in the United States live in four states—New York, Pennsylvania, Illinois and New Jersey. One-fourth of all the people in this nation who live in saloon territory live

in six cities (New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland). One half of all the saloons in the United States are located in fourteen cities. There are fewer saloons south of Mason and Dixon's Line than there are in the city of Chicago. Thirty-six states of this Union have fewer saloons in the aggregate than the city of New York.

* * *

The rapid increasing immigration from the countries of Southern Europe, presents a condition in this connection which tends to make the city liquor problem even more complex. The millions which are being added to our population each decade are for the most part being poured into the license cities and states of the nation. The foreign born population of the nine prohibition states is 4 per cent; that of the seventeen near-prohibition states is 8 per cent; that of the thirteen partially license states is 18 per cent; while that of the nine license states is 22 per cent. A very large portion of those who come to our shores come from countries where the per capita consumption of intoxicating liquors is almost three times as large as is in the United States of America. Taking into account this one item alone, it would be necessary to convert to total abstinence more than two million average Americans per year in order to offset the natural increase in the per capita consumption of intoxicating liquors because of immigration.

It is not difficult, therefore, to see that the forces struggling for sobriety in these vast centers of population must have the assistance of the rural communities and the rural states in order to extricate themselves from the entangling meshes woven by the liquor traffic in the cities. It is not only proper and right that the rural states of a republic like ours should have a voice in the nation-wide problems which center in the cities, but from the standpoint of the welfare of the cities themselves, such a course is imperative.

In all questions which touch the moral and civic well-being of all the people in a state the sovereign will of the people of that state as a whole, must be superior to the will of a single city. It is likewise equitable and just that on like questions the sovereign will of the people in all the forty-eight states of this Union should be supreme.

If time was when this nation could not exist half slave and half free, certainly time is soon to be when, according to all signs, this nation cannot exist half license and half prohibition.

When more than 47,000,000 of our population live in territory from which the saloon has been banished by the sovereign will of the people, and when a very large percentage of the population in the remaining license territory of the nation is earnestly and actively favorable to prohibition legislation, it is certainly not presumptuous to assume that the time has come when this question should be considered of national political importance. Rather it would seem presumptuous to insist that such an issue of such vital concern to the public peace, the public health, the public morals and the public welfare, and which has assumed such enlarged proportions during recent years, should be considered to be outside the realm of national political thought and action.

IS THE WORLD GROWING BETTER?

By Research Bureau of the Loose-leaf Encyclopedia, Published by Thomas Nelson & Sons. New York.

An article on the subject "Is the World Growing Better?" would hardly be made more authoritative by mere quotations of statistics of crime. The saying "Figures don't lie" is most certainly not true in many cases. Figures do lie if we are not fully cognizant of the bases upon which they are founded, as for example, statistics of crime in England might show a decrease but this fact might be due to a change in the judicial definition of "crime" rather than to any actual diminution in the number of wrongs committed. It was not so long ago that the stealing of a loaf of bread in England was considered a crime and punished with transportation. Because it is not now so considered does not mean that loaves of bread do not continue to be stolen.

The different countries base their statistics on very different standards, a fact which makes their respective records very difficult of comparison. If we find that there has been an increase in the number of crimes committed in a certain country in the last five years we should not conclude immediately that that country has suffered a moral relapse. For if we search we may find that there has been a large increase in population in that same country and that the actual crime rate of the present population is lower than it was when there were fewer people. One could scarcely prove that the world was growing better or worse by crude criminal statistics.

If you wish to answer your question in the affirmative you should look elsewhere for signs of progress. Of course your question is a very debatable one and though you cite the decrease in infant mortality, the falling death rate, the campaign against the white plague, minimum wage legislation, prison reform, child-labor laws, tenement house laws, the growth of prohibition, the playground movement, the various kinds of welfare work, etc., to prove your side, there will always be others who will claim that such progress is more than counterbalanced by the growth of trusts, the increase in divorce, race suicide, the sweat-shop, graft, child labor, prostitution, etc.

But it is certainly true that the poor and the middle classes are infinitely better off now than they were fifty or a hundred years ago. As the World's Work v. 21, p. 13831 says: "It is interesting to observe the ways in which real progress is made in the betterment of mankind. There are, you know, many men of wide information who doubt whether there is any real progress in the world. We make new discoveries; we make ingenious inventions; we travel at new speeds; we telegraph; we add

(Continued on page 253)

METHODS OF CHURCH WORK

E. A. KING

A NEW year! This means a new chance, but the only way to make the whole year count for more than last year is to remember that "today is your day and mine, the only day we have, the day in which we play our part.

"What our part may signify in the great whole, we may not understand, but we are here to play it, and now is our time. This we know, it is a part of action, not of whining. It is a part of love, not cynicism, it is for us to express love in terms of human helpfulness."

This is the editor's New Year meditation, and he hopes that every one of his family of 15,000 readers will have a prosperous, useful and wholly satisfactory year of church work.

* * *

During the month of November we received more letters from pastors and more printed matter and suggestions than we have received at any previous time. Many of these communications contain words of appreciation. It is very helpful, brethren, to know that through this department some one is being helped. It makes our work easier and more pleasant when we know somebody is interested.

* * *

At the beginning of this new year let us ask you to put the editor's name on your mailing list; when you are sending out church letters, invitations, papers, etc., just address one to Rev. E. A. King, 4 South Sixth Street, North Yakima, Washington.

* * *

FROM RALLY DAY TO EASTER.

We began a new plan in October called "From Rally Day to Easter," calculated to increase the membership and efficiency of the local church. We began with a Rally Day program and then outlined various features of work such as house-to-house visitation, special prayer meetings and sermons. We advocated a plan of personal work to be carried on under the pastor's supervision. Each month was devoted to some special thought, as, for example, in October we presented the idea of Rally Day, visitation and personal work; in November, Bible reading and Temperance; December was largely devoted to the White Gift Christmas service (Decision Day), and this month has for its main thought finances and evangelism.

We give half of our space to this special plan and half to general methods. The time for carrying out the plan is six months, and includes two decision days. So far it has proven a success wherever undertaken. We do not expect any one to adopt the plan in toto, but to take from it whatever may be usable in his field. Any new reader may begin with this month, looking forward to Easter as the goal for gathering up results. If you do undertake any of this special work let us hear from you as to how the plan works out.

A NEW YEAR'S GREETING.

It is the custom with many pastors to send New Year's greetings to their people. Where it is possible the pastor should write out his own thoughts, making them suit the special needs of his parish. But the item of expense prohibits this pleasant task in many cases.

For this reason church printers like the Woolverton people of Osage, Iowa, print greetings for pastors at a very reasonable price. We wish to call special attention to Salem D. Towne, 203 Sudbury building, Boston, Mass. He is issuing an unusually fine greeting for 1914. Send to him for a sample.

The following is a suggestion for a simple message:

The Season's Greetings.

THE old year is fast slipping back behind us. We cannot stay in it if we would. We must go forth and leave our past. Let us go forth nobly. Let us go as those whom greater thoughts, and greater deeds await beyond. Let us go humbly, solemnly, bravely, as those who must go to meet the Lord. With firm, quiet, serious steps, full of faith, full of hope let us go to meet Him who will certainly judge us when we meet Him, and who loves us while He judges us, and who, if we are only obedient, will make us, by the discipline of all the years, fit for the everlasting world, where life shall count itself by years no longer. Phillips Brooks

Sincerely and cordially,

Mr. and Mrs. O. L. McCleery

THE NEW PLAN.

We hope you enjoyed a happy and profitable Christmas. Did you undertake to carry out the idea of "White Gifts for the King?" If you did, please send us an account of the undertaking. (Address the editor at 4 South Sixth Street, North Yakima, Wash.)

So far we have heard favorably of this new plan of continuous service for increase and efficiency. Many pastors are taking hold of it with vigor and are making a success of it.

HOW ONE PASTOR WORKS THE PLAN.

Rev. Hugh McClellan, pastor of the Christian Church, Richmond, Mo., writes us the following interesting letter, and inasmuch as it is an example of how our plan can be operated, we publish it in full:

"We have inaugurated the 'Church Attendance Campaign' as outlined by you in the October Expositor. We have divided our work into eight departments, as follows:

"Church Membership.
"Bible School.
"Christian Endeavor.
"Prayer Meeting.
"Adult Bible Class.
"Ladies' Aid Society.
"Ladies' Missionary Society.
"Young Ladies' Mission Circle.

"For each of these different departments we have selected a committee consisting of seven

persons. The chairman of each of the committees is a member of the official board save the last three, who are ladies. These seven committees, or the chairman from each, constitute the Executive Committee, while the entire committee consisting of 56 persons we designate the 'General Committee."

"In addition to this arrangement we have also begun a campaign in the Bible School. Both are to begin fully on November 9, and continue until Easter. In the Bible School department we have days designated as follows: Cradle Roll, Rally Day, Girls' Rally Day, Boys' Rally Day, Mother's Rally Day, Father's Rally Day, and General Rally Day, with Decision Day coming on the Sunday before Christmas, and the General Rally Day coming the last Sunday in the year. We contemplate having Decision Day again on Easter, together with the largest offering for the benevolences of our church that has ever been given in the history of the local church.

"The general idea is to work in all these different departments for the upbuilding of the local congregation through the committees named and in regard to the Sunday School part of it to have these days in the order named with a sermon suitable for each. We mean to try to get limbered up by the ninth of November, and on that day have a 'Home Coming Day.' After Christmas we are depending on your future articles for thunder to go into the campaign.

"When this plan was explained to the official board, using a blackboard for this purpose, they at once decided it looked good and adopted a resolution authorizing the writer to take such steps as he might deem best to inaugurate the movement; each man present promising personally and individually to do everything in his power for the success of the undertaking and to work at any place I should suggest.

"First, the executive committee was selected and requested to meet the pastor of the church when the church membership list was gone through and each chairman selected his helpers. They were then all requested to meet the pastor again at the church, when he fully and thoroughly explained the workings of the plan and had all these sub-committees organize by the election of chairmen and secretaries, etc., with appointments for future meetings. The executive committee is to meet once a week during the campaign. We have 250 members of the congregation and have set the following standards:

25 new church members.
125 average attendance in Bible School.
25 new members for the C. E. Society.
50 average attendance at prayer meeting.
50 average attendance in adult Bible Class.
50 new members for Ladies' Aid Society.
25 new members Ladies' Missionary Society.
25 new members Young Ladies' Mission Circle.

"Just as fast as we can we are perfecting the organization of these various committees, and they have set to work studying the various church departments with a view of improving the character and kind of work done and the addition of members to same. Our hardest difficulty is to secure attendance of the membership. Just as soon as we get well started in this work it is our intention to get the official board to adopt a financial budget and do a definite work along this particular line as well as the rest. We start in enthusiastically and feel sure we will more than meet our standards."

It is not too late to begin the new plan now. Of course, the first decision day is passed, but even now there is opportunity to harness up the forces of the church and drive them straight on to Easter. (For details of the plan see October, November and December Expositors.)

A NEW YEAR'S CHALLENGE.

Rev. Hugh Elmer Brown, pastor of the Pilgrim Congregational Church of Seattle, has put out the following challenge to his people. As pastors it is our business to enlist people in Christian work, in some kind of service and in doing this an appeal must be made to the sense of the heroic. There must be a chance to **decide,** to use the will. This is vital to church success. There is altogether too much indifference in the church today and this must be broken up. We commend Mr. Brown's plan.

COUNT ON ME
TO CARRY A CORNER

Of Pilgrim's Life and Work in the year ahead. I wish to work in some definite way for Christ and the Church, and would like to shoulder a share of responsibility in the following:

CHECK THOSE YOU WISH TO WORK IN

1. The Sunday School.
2. Pilgrim Men's Club.
3. Men's Bible Class.
4. Pilgrim's Women's Bible Class.
5. Christian Endeavor.
6. The Social Service Club.
7. Senior Girls' Club.
8. Woman's Missionary Society.
9. Pilgrim Women's League.
10. The Chorus.
11. Calling on Newcomers.
12. District Visitation.
13. Greeting Guests at Services.
14. Gymnasium and Athletics.
15. Visiting the Sick.
16. The Sunday Evening Service.
17. The Thursday Night Meeting
18. The Seattle Congregational Brotherhood.
19. Pilgrim Young Men's Bible Class.
20. Specific Social Service in Seattle.
21. Using My Check Book.
22. Ready to Tackle Anything.

Name _____

Address _____

MY SLOGAN

"I can do all things through Christ, which strengtheneth me."

Put Your Church on a Business Basis

Five years ago we wrote an editorial on church finances, beginning thus:

"The business management of a church requires the same ability and foresight as that put into any successful business or corporation. It ought not to be necessary to say this, but unfortunately there are many churches, large and small, that use very little business sense in managing financial affairs. The church may be a divine institution; it may be a great moral force; it may be very religious, but these things, of themselves alone, do not guarantee financial success. The Lord seems to have entrusted the business side of his kingdom to the human abilities of its human members.

"No matter how much it may be regretted, no matter how much he may dislike to admit it, it is nevertheless true that the pastor of the average church is responsible for the financial success of his church. It is a heavy burden to place upon a hard working pastor. It is altogether an unwise policy for a board of trustees to roll off their burden upon him, but it is the common experience among churches."

It is difficult in many places to "round up" the church officials, especially in the country. There is an article in "The Atlantic Monthley" for September, 1913, entitled "Financing the Rural Church," by Rev. J. W. Strout, that every rural pastor should read and then pass on to the members of his board of trustees and finance committee.

Perhaps the first thing any pastor ought to do is to get his board of trustees to meet regularly once each month. We say this because we know of some churches where the trustees do not meet often and are not organized. They meet only when some business compels them to do so.

This body of officials should be organized with all the necessary officers and the clerk of the board should keep a careful record of all business proceedings. If the church, as such, does not appoint a finance committee, the trustees should, and the chairman of this committee should be present at every meeting of the trustees.

A budget should be made out by the finance committee, approved by the trustees and presented to the church body for adoption so they may know what is needed. Into this budget should go every item of expense foreseen for the whole year. All possible income should be tabulated and the balance needed should be solicited by the finance committee.

It is customary now, in many churches, to include in this budget all the benevolences. It is the easiest way, for then the whole church has a part in giving.

As soon as the budget is adopted and all subscribed, duplex envelopes may be distributed to every subscriber for his convenience in making weekly payments. The Duplex Co., Richmond, Va., prepare most excellent helps along these lines and any pastor who has never done so should send at once to this company for samples of boxes and literature.

It is much the best way to begin the financial year by arranging at some bank for proper business care. To keep the credit of the church good the bills should be paid monthly whether there is any money in the treasury or not. Let the bank carry the "overdraft" or borrow the money out and out, having the trustees sign the note. Whenever a church gets behind in the minister's salary it is virtually borrowing the money of him without interest! Some churches do this, but it is a mighty mean way to treat a minister.

Almost any pastor may have salary the first of each month if he insists on it, making the plea in the interest of business and the good name of the church.

But this is not all. The individual account of each subscriber should be kept by the treasurer and at the end of every quarter a statement of the amount he has given and the amount due should be sent to him by mail under a two cent stamp. The most complete and satisfactory plan is also to state in the letter how much the subscriber has given to benevolences. This will keep him reminded of the opportunity to give to missions.

With this personal letter should go a quarterly treasurer's report giving the exact standing of the church for the past month of the year. In this way every person interested in the welfare of the church will know exactly what conditions are.

To prepare these reports, etc., the pastor ought to have a mimeograph or a copying machine of some sort. It is economy for a church to own something of the sort. It is too expensive to have all the printing done at a printery, but with a copying machine of some sort the work can be done easily.

Just here is an opportunity for the pastor to use his young people. There are young folks in every parish who would be glad to help the pastor or the church treasurer get out all these reports. (We commend again Amos R. Wells' book, "The Young People's Pastor," published by the United Society of Christian Endeavor. Tremont Temple, Boston, Mass., for suggestions as to ways of using the young people.)

Now just a word of caution. Do not think any church too small to introduce these methods. It is easier to work in a small church, and if once established there it may lead to the increase and efficiency of the church.

Furthermore, it is well for a rural pastor to begin this kind of work right where he is, and if he does succeed he will be much more liable to receive a call to a larger church where such a business minister is needed. More and more these days the successful minister is gauged by his business and administrative ability than by his knowledge of the Bible or modern philosophy. The church of the present needs men who can bring things to pass! Only those who are fit to do this can hope for large responsibilities.

A PLEA FOR DIRECT GIVING.

We heard recently of a church where the pastor's salary is supplemented with so-called "pound parties" and donations, probably of produce. In a circular letter sent out not long ago by a prominent newspaper soliciting the co-operation of Ladies' Aids it was said, without any apology or qualification, that in most churches throughout the land the aid societies usually raise most of the money by suppers, entertainments and sales.

We know of one pastor who carries this matter to an extreme. He will not allow even a contribution plate to be passed at church because he believes it detracts from the spiritual tone of a service! All the money that goes into the treasury must be the result of direct giving.

This matter of direct giving is hard to introduce into a church that is not used to it, and cannot be done all at once. It is well to preach a sermon on the subject and have a few prayer meetings about it. The trustees will have to be talked with also. In fact, first of all, the pastor will have to believe in the plan. Arthur V. Babbs has written a book on "The Law of the Tithe" (published by Revell Co., at $1.50). Such a book should be of wonderful help to any pastor who desires to study up the method of tithing.

We have received a copy of a letter sent out by Rev. G. A. Reeves, pastor of the Kiama Methodist Church, New South Wales. The church had usually resorted to different ways of raising money, but had finally decided on a new plan of direct giving. The following letter, in characteristic English style, was mailed to each person connected with the church:

Dear Friend:

You are aware that an Annual Special Effort—usually a Sale of Gifts—is necessary to make the Income meet the Expenditure. There is a growing feeling amongst the promoters of these efforts that the required amount could be realized by the much more desirable method of direct giving. Believing that our people will take the same view, the date mentioned below has been chosen as "Offering Sunday" in this locality.

God says: "Bring ye all the tithes into the store-house . . . the fulfillment of this command ensured for Israel prosperity.

During the last three years, this district has been favoured with prosperous seasons, a portion of which God claims for the maintenance of the ordinances of religion in our midst. David, who gave much, said, "Of Thine own have we given Thee. . . ." Will you prayerfully consider God's claim, and honor it? Remember that Jesus Christ gave his life to ransom our lost race. What are we giving to him? Let the amount you give be given in view of the cross.

Kindly place in the enclosed envelope your offering to God, and on the 8th of September, if possible, bring or send it to the Sanctuary.

We are, yours sincerely,

This letter was signed by the pastor and church officials. The result was remarkable because the people caught the spirit of the thing and responded generously. We believe with proper planning and effort it would be possible to change the giving method in any church.

SERMON ON GIVING.

We suggest as a topic: The Gift of Giving.
Text: Mal. 3:10; 2 Cor. 9:7.

I. Introduction.
   (a) Talk about common ideas of giving.
   (b) Human nature possesses benevolent qualities.
   (c) The Christian view of benevolence is different from all others. It is called a "grace." "The grace of giving."

II. The Bible Method of Giving.
   1. It is the old Hebrew method. Give history of its development.
   2. Describe the custom of Tithing. (See Psa. 24:1; Ex. 19:5; Lev. 25:23; Psa. 50:10; Hag. 2:8; Ezek. 18:4.)
   3. The New Testament method. A new spirit is here introduced. Zaccheus gave half of his goods and Jesus demanded all from the rich young man. St. Paul gave himself to the Lord.
   4. St. Paul gave careful instruction to his churches.
      1. The following passages suggest his method: 1 Cor. 16:2; 2 Cor. 9:7.
      2. Freely ye have received, freely give, is his plan.
      3. The New Testament plan contemplates frequent, stated, universal (everyone), proportionate and cheerful giving.
      4. Results. If the Bible plan were followed every church treasury would be full.

III. How the Church Spends its Money.
   Under this head tell how much is given for other than gospel or Christian uses. For example, here is a list of modern expenses showing how Americans spend their money. (It is approximate only.)

Immorality and the social diseases (est.)	$3,000,000,000
Intoxicating liquors	2,000,000,000
Tobacco	1,200,000,000
Jewelry and plate	800,000,000
Automobiles	500,000,000
Church work at home	250,000,000
Confectionery	200,000,000
Soft drinks	120,000,000
Tea and coffee	100,000,000
Millinery	90,000,000
Patent medicines	80,000,000
Chewing gum	13,000,000
Foreign missions	12,000,000

IV. How Some Give.
   Here recite modern examples of self-sacrifice in giving.

V. The Greatest Gift of All.
   Paul said, "I seek not yours but you." The highest Christian ideal is to give oneself to Christ and everything including money and all possessions. This means entire consecration.

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

"May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first fruits give."

A Businesslike Church

We can illustrate by example many times where we are unable to make our ideas clear by mere talking or even writing. Trinity Evangelical Lutheran Church, Somerset, Pa., Rev. I. Hess Wagner, pastor, does business in a businesslike way. They print a financial statement of their whole church plant each year. We have before us the book for 1912.

This booklet contains the pastor's annual report. It would be a good thing if every pastor were obliged to give a report of what he has done during any given year. In beginning it he says: "Believing that each member not only has a right to know, but also is interested in knowing how the money he contributes is administered, we submit herewith a detailed statement of the receipts and expenditures for 1912."

The little book contains one page printed in black and red showing a sample page of the treasurer's book so the people can see how their accounts are kept. Every fund is presented in the report. One page is devoted to an explanation of the various accounts. Everything is done to make the business of the church perfectly clear so that every member can understand it.

It Is Up To You.

"You will be without excuse if you are not a member of Trinity Sunday School in some department before the end of 1913, as we have a department adapted to the circumstances of every individual."

Opportunity is also taken to present the Sunday School, its conditions and needs. To show how this church looks upon its task we quote the following paragraphs:

"1st. Every child in the homes of the families of our congregation and as many as we can reach of the children of the families that have no church affiliation, should be in our school.

"2nd. Every child of the congregation and as many as we can reach of the children of the families that have no church affiliation, should belong to our Cradle Roll, if too young for the Infant Department.

"3rd. Every adult member of our congregation and as many as we can reach of the unchurched men and women of the community, should without question be active members of our school. Our organized classes for men and women make this a practical possibility.

"4th. If by reason of physical infirmity or other unavoidable cause which is an honest and valid excuse, it is an absolute impossibility for you to attend the sessions of the school, you should be a member of the Home Department.

Evangelism

January is usually ushered in by a week of prayer and many churches are in the habit of following this season of special prayer with evangelistic meetings. It is an opportune time and a great deal of good is accomplished. Our plan, "From Rally Day to Easter," contemplates special meetings of this kind in January or February.

The Men and Religion Forward Movement was a remarkable demonstration of what the masculine element in our churches can do when it is harnessed to a great enthusiasm. It has left in its wake a library of more than ordinary value which would be of wonderful help to any pastor.

The volume, "Making Religion Efficient," edited by Dr. Clarance A. Barbour, and published by the Y. M. C. A. Press, New York, would be a God-send to any pastor who wishes to know what the best things in church work really are. In considering the subject of evangelism for this month the writer has found nothing equal to the sound words in the above mentioned bok. They are so wise and helpful that we have selected the following paragraphs for our readers:

"Evangelism is the effort to lead individuals in large numbers or one by one to a personal surrender of their lives to Jesus Christ as Saviour and Lord. Such surrender will bear fruit in immediate enlistment in his service and in loyalty to his church. Any form of effort that will accomplish this end is creditable.

We believe it is the work of men now composing the membership of the church to face the issue of evangelism squarely. Pastors, officers, members; in fact, the regulars within the church, must face the question of responsibility of themselves winning men to Christ, relying upon God's Spirit and power to accomplish results.

Personal allegiance to Jesus Christ in life and service will solve the present problem of evangelism. Nothing else will. To enter upon this work with the same faithfulness and devotion given to business, and to persist with the same diligent regularity, will be effective.

Men are responsive to personal appeal, if void of professionalism and sentimentality. Public appeals seem to be less frequent and less acceptable than in previous generations, but in many cases, and among certain classes, the public appeal will always be effective, when sincere.

The primary consideration must be, not the men and boys outside the constituency of the church, important and vast as this field is, but those already ours who are still to be reached and vitalized. As one has said:

"The circle must be drawn around the church and we must first work inside the circle." As men within the church, we have not seriously taken up this question, so great is our engrossment elsewhere. A vast majority of the male membership of the church have apparently done their full duty if with fair

regularity they attend the morning service, contribute something to the current expenses, and less to benevolences. To state these facts, either in criticism or in regret, will not alter actual conditions. There is no easy way to accomplish results in the work we consider, no matter what the character of the church or the community.

INDIVIDUAL OR PERSONAL EVANGELISM.

The church universal is face to face with one of the most serious situations of its life. Crises have come upon the church before, and it has met and conquered them all.

The present situation is this: We are not discipling our land at a rate sufficiently rapid to guarantee a Christian nation of future generations. We do not forget that there is a qualitative aspect to the work the church is expected to do, but we must not overlook the fact that if the church shall ever cease to grow numerically, it will give evidence, by that very fact, of having lost the one thing which gives quality to its life and without which its spirit will shrivel and die. "Let the church cease to evangelize, and it will be smitten with death."

To do the best work in individual evangelism one needs equipment. It is urged, therefore, that a training class for personal evangelism be organized in every church, and that the individual worker give himself to a careful study of the best methods. We suggest as text books the following among others:

"Individual Work for Individuals," by H. Clay Trumbull.

"Taking Men Alive," by Charles G. Trumbull.

"Studies for Personal Workers," by Howard Agnew Johnston.

"Introducing Men to Christ," by W. D. Weatherford.

"Won by One," by M. T. Lamb. Board, 50 cents; paper, $1.80 per dozen. F. M. Barton, Cleveland, O.

Great stress must be laid upon the necessity for organized effort in the work of individual evangelism. Men who otherwise would be slow to undertake this kind of work will oftentimes be quite willing to enlist in a concerted campaign for winning others. The joy of leading some one to Christ during such a campaign will cause many men to make this blessed ministry the leading feature of their life work.

ONE WAY TO CARRY ON INDIVIDUAL EVANGELISM.

The committee on evangelism in one of our cities outlines a plan known as the Invitation Plan. It simply serves as an illustration, with the suggestion of originality and freedom in meeting a local problem. We quote:

"The plan is simple, practical, fruitful, on which almost every church may embark without delay, and, where it has been tried, has never failed to win a large measure of success. It is commonly known as 'The Invitation Plan,' and in the city where it originated has been applied in principle with changes of detail in many churches, large and small.

"It consists of a select group of men banded confidentially together for personal visitation, pledged to make a certain number of calls each week, and meeting regularly, usually downtown at luncheon, to report results and assign new work. The material on which the committee works consists of all sorts of men needing friendly attention, strangers in the vicinity of the church, young men new to the city, men not Christians, or out of church fellowship.

"A careful index of the reports made each week is kept, together with the cards assigned. Each card is returned after the call, with notation, that will not only help the next caller, but assist the committee in assigning the next call.

"The invitations given by the callers vary with the nature of the case, sometimes to a social or literary gathering of the men's club of that church (which holds a regular weekly evening meeting), or to a pleasant walk, or to the Sunday evening service, the Young People's Society, or to the Bible Class or club rooms. The effect has been that young men have been in the majority at all these services.

"Not infrequently at the first or a subsequent call the way has been opened for a direct appeal for commitment to Jesus Christ, but every move has had it in mind to help men and lead them in purpose to Christ and his church. A prominent business man has been the efficient chairman, and the pastor has co-operated in constant personal attendance, both being considered prime requisites.

"The advantages of this plan cannot be further detailed, save to say that its central feature is definiteness—**definite men to do definite work,** definite calls assigned, definite time for the meeting of the committee, definite reports expected and received.

"In results the membership of the Men's Club has quadrupled, attaining during one winter a personal touch with over 1,100 men, weekly meetings averaging at least two hundred. Over two hundred men have united with this church in less than three years.

"Deepened spiritual conditions have affected the prayer meeting as well as increased attendance. Instead of finding it difficult to keep up the numbers in the committee, there is now a premium on membership. Aside from these definite results, the work has established a friendly feeling toward the church in the entire community, irrespective of creed or class."

PASTORAL EVANGELISM.

Four things every successful pastor should know:

He should know the Word. (2 Tim. 2:15.)

He should know the Field—the population and its character, the number of unchurched people, the amusement centers, the social and economic conditions, etc.

He should know the best Workable Methods, to be secured by

(a) Reading the best books on the subject.

(b) Personal investigation of the work of pastors notably successful along this line.

He should know his People, and should study to rightly divide the work of his parish among the forces at his command.

All knowledge thus gained, and every department of activity in the church will be found to be truly evangelistic. It is the will of God that all men should be saved (Matt. 18:14) and the local church, with its gospel message and its varied activities, is his chief instrument in winning men to himself. It is the business of the church to save people, just as it is the business of the fisherman to catch fish. The ideal of every church should be: "There were added to the church daily such as were being saved."

We make two suggestions: Many pastors do not realize the latent evangelistic ability which they possess, and failing to realize it they fail to cultivate it. A well-known evangelist recently said that his success, so far as the human element entered into it, did not, in his opinion, lie in any peculiar genius, but in a hard, earnest and persistent study of the best methods and plans for that kind of work. The first suggestion is, therefore, that attention be more equitably divided between the preparation of the sermon and the gathering of its results.

It is imperative that for each particular service the special form of invitation, if one is used, and for the after-meeting, if one is held, shall be as carefully defined in the mind of the preacher as is the sermon itself. The composure of mind consequent upon such preparation makes it all the easier for the Spirit of God to suggest something different, should the occasion seem to demand it. This suggestion may mean more than at first appears.

If pastoral evangelism is to find its proper expression, every church activity should be made to a considerable degree at least an evangelistic agency, and must, therefore, be made the subject of close, discriminating study to this end.

Great wisdom is necessary in determining the choice of method, and local conditions must have great weight, but the following suggestions may be found useful:

The Sunday Morning and Evening Services.

(a) Every sermon should contain enough of the gospel message to appeal strongly to the hearer to decide for the Christian life.

(b) Not at every service, lest it should become mechanical and, therefore, meaningless, but sometimes there should be a frank, earnest, manly appeal from the pulpit for immediate decision and the open avowal of that decision.

The Sunday School.

Four-fifths of all Christians were converted before their twentieth year, and practically all of them were nurtured in the Sunday School. Add to this the fact that many who never confess Christ receive the same training and the great responsibility of the pastor, the superintendent and the Sunday School teacher will appear. It is suggested, therefore:

(a) That the pastor, the superintendent, the teacher and the parents co-operate, where feasible, in a study of the child in its relation to the church and to the kingdom.

(b) That it be understood that the object of each class is to lead its members into the Christian life, into the church, and into definite Christian service. It should also be understood that requests for frank and quiet interviews concerning the Christian life with the pastor or the teacher are welcome, and a public statement to that effect may wisely be made from time to time.

(c) That the pastor, superintendent and teachers plan for one or more outstanding decision days each year, and arrange a meeting with all the Christian scholars of the school, with a view to an organized campaign of individual effort prior to and in preparation for these important events.

After Christmas, What?

The pastor who has undertaken this concerted plan looking forward to Easter with great hopes and expectations has, we presume, continued his pastoral visitation and has encouraged such personal work as he could. We do not expect any of the plans we suggest taken up for a month and then dropped for other plans, but we really hope all of the various methods are going on at the same time; that is, in a concerted successive program.

* * *

If Decision Day was observed at Christmas the young people won to Christ should in some way be given recognition. They might be organized into a class. Some one inquired the other day for suitable books to use in such a class. We suggest the following:

"The Victory Life," by J. W. Mahood, (Cincinnati, Jennings & Graham.)

"Young People's Problems," W. B. Forbush (Chas. Scribner's Sons).

"Duties and Doctrines," "A Christian Church," both by John L. Keedy.

"Christian Teachings," by W. J. Mutch (Christian Nurture, Ripon, Wis).

In working out our plans for increase and efficiency we must not forget the people we already have within our own church and parish. There are men and women, as well as young people within this circle still untouched by the real spiritual gospel. Our young people's societies are to be harnessed up to the plan and everybody set to work.

There are many churches yet without any young people's organization and this is the right time now to organize them. This young life is a wonderful force in any church, and it ought to be enlisted in some organized form. As the Christian Endeavor Society is interdenominational we commend it to all pastors who have no young people's society in their churches. For information write to Mr. William Shaw, Tremont Temple, Boston, Mass.

The boys are to be interested both in religion and the church, and for this reason they should be organized into a club. Just to get them into some society is not enough; there should be a real attempt to direct their religious activities and guide their moral actions.

We wish here to call attention to a society for boys known as "The Knights of the Holy Grail," originated by Dr. Perry Edwards Powell, of Indianapolis, Ind. This organization ties a boy to the church and to Jesus Christ in a way that no other society for boys does. We are organizing a castle in our church with a charter membership of eight boys.

It is based on the story of the "Holy Grail," and keeps the best of the chivalric ideas before the boy. Any pastor who wishes to conserve the influence of his "White Gifts," who has the boy problem to meet in his church, should send at once for literature. Address The Knights of the Holy Grail, Indianapolis, Ind.

It may be that some pastor will desire to undertake a campaign for restoring or introducing the family altar into the homes of his people. If so he will be glad to know of the Family Altar League, promoted by the noted evangelist, Rev. Wm. F. Biederwolf. This organization publishes a paper called "The Family Altar." That this kind of work is practical is shown by the splendid results achieved.

One retired Baptist minister recently persuaded fourteen hundred colored families to erect a family altar. The General Assembly of the Canadian Presbyterian Church has taken steps to organize the league in connection with their work in Canada. Headquarters for the league have been established in England, South Africa, South America, Canada, Jamaica and China.

For further information address Mr. Biederwolf, Winona, Indiana.

Prayer Meetings for January

In keeping with our larger plan we are to make the prayer meetings fit into the program and we suggest the following meetings for this month. For the first meeting we suggest the following plan:

Topic: A Study of "The Way."

Scripture: John 14:6.

Let the leader quote some of the Old Testament passages on roads to show how imperfect and insecure they were. Then reference might be made to the Romans as road-builders. Let him make the point of "security" in referring to Christ as the Way. Others, to whom the work has been assigned a week beforehand, may bring out the following thoughts:

1. **The purpose of a way:** destination. Compare this with Christ's definite aim in leading men to the Father here on earth and to heaven at last.

2. **The plainness of a way.** Compare "the simplicity of Christ," 2 Cor. 11:3. "The wayfaring man, though a fool, may not err therein."

3. **The breadth of the way.** "Whosoever:" room for all. The "breadth" of the love and spirit of Christ. Walking "in Him" we attain this same breadth.

4. **The narrow way.** Matt. 7:13, 14; Luke 14:25-27. Christ's conditions are strict. Sin must be laid aside and every love that hinders.

5. **The only way.** Acts 4:12. Salvation is thinking God's thoughts. Obviously there is only one way to do that. Nothing can save the man that acts and thinks differently from Jesus.

The second prayer meeting may well be conducted by the men of the church. The subject may be "Doing Business for the Lord." We need to impress upon the people the importance of conducting church business according to the most approved method.

Text: 2 Cor. 8:5.

Plan for the meeting: Let the pastor think out a suitable program. He knows the men best. After finding a proper leader he may confer with him and have various parts of the subject assigned a few days before the meeting. For the distinctively religious part of the meeting the following divisions might be used and the various passages of Scripture (or some of them) might be read:

God's Bounty: 1 Chron. 29:11-12; Isa. 41: 17-18; 55:1-3; Luke 11:9-13; John 3:16-17; 10: 10; Acts 17:24-28; Rom. 8:32; 11:36; 2 Cor. 9:8-11, 15; Jas. 1:5-17; Rev. 21:6.

Stewards of God's Bounty: Gen. 12:2; Prov. 3:27; Matt. 14:19; 15:36; 24:45-46 25:44-45; Luke 16:10-11; Rom. 12:6-13; 1 Cor. 4:2; 1 Tim. 6:17-19; 1 Pet. 4:9-10; 1 John 3:17.

Our Responsibility: 1 Kings 20:39-50; Ezek. 3:17-21; Matt. 10:8; 13:11-12; 25:14-29; Luke 7:40-47; 12:47-48; 19:22-26; 2 Cor. 8:12; Jas. 4:17; Rev. 22:17.

Prove Me Now Herewith: Gen. 14:17-24; 28:20-22; Exod. 22:29; 35:29; Lev. 27:28-32; Deut. 26:12-15; 1 Chron. 29:9; Prov. 3:9-10; Matt. 23:23; Luke 21:1-4; Rom .12:1-2; 2 Cor. 9:6-7.

While the meeting will be a men's meeting, everybody else ought to be interested. Men only should take part except in singing and by proper advertising a large number of people may be reached. The business aspect and the religious aspect of the subject should be well balanced.

For the third meeting we suggest the following:

Topic: Four Vital Questions.

Scripture: As indicated below.

Write the following Scripture and questions on a blackboard and call for answers to the questions:

1. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world TO SAVE sinners." 1 Tim. 1:15.

Are you saved?

2. "These things have I written unto you that believe on the name of the Son of God, that ye MAY KNOW that ye have eternal life." 1 John 5:13.

Do you know it?

3. "These things have I spoken unto you, that my joy might remain in you, and that YOUR JOY might be full." John 15:11.

Have you this joy?

Write the fourth passage on the board by itself and then write underneath in red chalk, if you have it, the question, but do not call for answers.

4. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should SHOW FORTH the praises of Him who hath called you out of darkness into his marvellous light." 1 Pet. 2:9.

Do you show it?

With this last question on the board let everybody sing "Take My Life and Let It Be Consecrated, Lord, to Thee," or "So Let Our Lips and Lives Express the Holy Gospel We Profess."

For the fourth prayer meeting we suggest the following topic and plan:

Topic: The Use of a Boy.

Scripture: John 6:9.

The leader may speak of the use God has made of children in Bible times, Samuel being a good example. He may also point out the child's capacity to get in touch with the divine. Then the following points may be taken up by others that have been asked to prepare them beforehand:

1. The boy in the front.
2. The interest of boys in Christ.
3. The interest of Christ in children.
4. The use Christ can make of children.
5. How can we help the children to get into closer touch with Christ?
6. How to use a boy's curiosity for higher purposes.
7. The "good" boys of our city.
8. The "bad" boys of our city.
9. The art of "finding" the boy.
10. The boy's readiness to give up his own for others.

Churches generally should give more attention to the boy than some of them do. Our greatest church asset is the children of the church. No church can expect to win and hold a large mass of men unless it reaches, saves and trains the boy as he grows up into manhood.

January Sermon Topics

We have been suggesting sermon topics for each Sunday service during this "From Rally Day to Easter" program simply to aid pastors who care for such help in their carrying out of the plan. They are merely suggestive, but may start the mind working.

Morning Sermons.

January 4. "A New Year's Exhortation," 2 Pet. 3:18.

January 11. "The Chief Purpose of the Gospel," John 20:30, 31.

January 18. "The Way, the Truth, the Life," John 14:6.

January 25. "The Privilege of the Strong," Rom. 15:1.

(These topics are chosen from Hastings' "Great Texts of the Bible," published by Scribners', New York, and we wish to bear testimony to the great usefulness of these sermon helps. If any of our brethren have not seen these books they should send for sample pages.)

Evening Sermons.

In planning sermons for this special campaign care should be taken to keep in mind the main object of the work. We are trving to increase our membership and to make the whole church more efficient. No topic should be chosen merely to attract attention. We are not after the "crowd," but are trying to help and perfect our own people especially and set them to work. So far as possible we do desire an increase all around, but it must not occupy too much of our attention. The following topics are suggested in keeping with the above:

January 4. "What Must the Church do to Qualify for Leadership?"

January 11. "Why Join the Church?"

January 18. "Faithfulness." Luke 16:10; Prov. 28:20.

January 25. "Work Out Your Own Salvation with Fear and Trembling." Phil. 2:12-13.

Notes On Evening Topics.

We suggest that on the evening of January 4 you especially invite to the service every trustee, every deacon and all the officers of all the church societies. At this meeting talk about church unity and federation, about cooperation within the church, about business methods, and try to show why the church exists and how it may lead in everything that is good and true.

On January 11 we suggest (if the custom does not already prevail) that opportunity be given for people present to express a desire to join the church. Have application blanks ready for use.

The topic for the 18th is intended to arouse the church members to a deeper appreciation of their duty to support their pastor. Reference may be made to Aaron and Hur, who held up the hands of Moses. The topic may be called "Holding Up the Pastor's Hands."

The topic for the 25th is calculated to press home upon all the people that there are no royal roads to heaven and no "flowery beds of ease" for them to lie in. Everybody must "get busy," and only in this way will the work of the year be a success.

MAKING THE PASTOR'S LIBRARY USEFUL.

The minister of the Congregational Church at Lake City, Minn., has organized a "Book-a-Month" Club, the members of which are pledged to read each month a book loaned from the pastor's library. No meetings are held and no expense is attached.

The pastor chooses and assigns to the eighteen members each month such books as President King's "Rational Living" and "Seeming Unreality of the Spiritual Life," C. R. Brown's "Faith and Health;" Crooker's "Church of Today," and others are by Gordon, Peabody, W. N. Clarke, Hunter, Hyde, Devine and Rauschenbusch.

GENERAL METHODS

HOW TO HAVE A SUCCESSFUL PRAYER MEETING.

Rev. C. L. Corliss, pastor of the Methodist Church of Lisbon, New Hampshire, issues a very unique folder advertising the prayer meeting. It could be used in any church. It is as follows:

Thursday Nights

7.30 o'clock, in the Vestry

Some Promises of God

II Peter 1. 3, 4

June 5. To the Seeker.
12. To the Repentant.
19. To the Discouraged and Afflicted.
26. To the Christian Only

I Will

1. Look over the concordance in my bible and find some promise on the subject.
2. Be present and read or quote the promise I select.
3. Offer a short prayer.
4. Say a few words in regard to my experience, faith or purpose.

Signed_____

(This is my covenant with God to help make a live, helpful, interesting prayer meeting.)

Sign and keep in your bible.

JUST LIKE ME.

What sort of a church would our church be
If every member were just like me?"
Better or worse would our church be
If every member were just like me?
Were every member of our church to be
Just such a member as Christ would see,
What changes would come to you and to me,
And the gain to our church—what would it be?

—P. W. Sinks.

A HELP FOR CHURCH TREASURERS.

The pastor of a large church in the West told the writer that in so large a church as his the work of the church treasurer was a considerable task. The church employs a financial secretary, but the time consumed in adding columns of figures could almost be called wasted time. He expressed the opinion that every large church ought to have an adding machine in its office. The cost of these instruments precludes the possibility of their being owned by many churches.

This difficulty is now overcome. We have recently seen a small adding machine that sells for $35. It is made by the American Can Company, Chicago, Ill. It is called the American Adding Machine. It is accurate and very useful. We suggest that pastors interested send at once for literature describing it.

BUILDING UP A PRAYER MEETING.

Rev. C. L. Corliss, of Lisbon, N. H., tells us that at his Thursday evening meetings the general theme of the prayer meetings is "The Presence of God Here and Now." In connection with the Scripture each week a chapter from Rev. Charles Sheldon's new and wonderful story, "Jesus Is Here," is read.

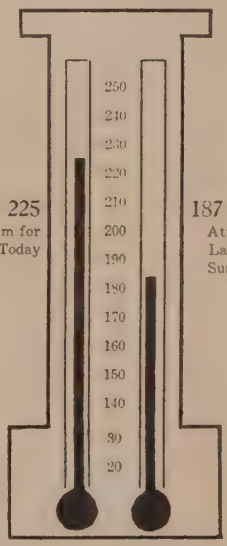
HOW TO RAISE THE ATTENDANCE AT SUNDAY SCHOOL.

The following device is working well at Macon, Ga., and we commend the plan to any school that desires to increase its attendance:

OUR

10 for 10 Thermometer

DIRECTIONS—The left side indicates each Sunday's aim. The right side indicates the result in attendance.



We are striving to increase our attendance 10 each Sunday for 10 Sundays! Show your loyalty to the school by being one of the ten next Sunday. Service begins at 9:30 a. m.

First Christian Bible School

Orange-at-High MACON, GEORGIA

TO INCREASE MINISTERS' SALARIES.

The editor of this department wishes to call the attention of his readers to an article entitled "A Living Wage for Rural Pastors," by Mr. F. M. Barton, to be found in a volume called "Rural Churches" (Vol. VI of the Messages of the Men and Religion Movement). It is published by the Associated Press, 124 East 28th St., New York.

Mr. Barton has made a study of this subject and in many ways has been instrumental in greatly assisting pastors in securing an in-

crease in salary. We wish every reader of The Expositor would secure a copy of this book and read Mr. Barton's article. The book contains 19 other interesting essays on The Rural Church problem.

PRAISE THE JANITOR.

In "Temple Tidings," the little paper published by the Temple Baptist Church, of Washington, we find the following paragraph:

"Thanks of the church are due our Brother Hawkins for the gentlemanly manner in which he looks after all his varied duties as janitor."

The janitor's work is not so important as the pastor's, and yet the pastor's sermons would mean far less than they do without the faithful work of the janitor; and praise like this is the due of a faithful janitor, but is very seldom bestowed.—C. E. World.

A GOOD PLEDGE CARD.

Every financial campaign needs a good pledge card to be used by the committee. We think the following a useful one:

No.

West Side Presbyterian Church

ENGLEWOOD, N. J.

As an expression of my love for Christ and His Church and my desire to extend His Kingdom, I agree to give for the fiscal year:

For Current Expenses of the Church, $..... weekly

For Benevolences " " $ .....weekly

in accordance with the Financial Plan of the Church.

Name

Address..... *Date*....

This pledge being purely voluntary, may be recalled or altered at any time by written notice to the Financial Secretary.

BOOK LIST.

One or more books of especial value to the preacher will be mentioned here each month. Only those requested by the editor will be considered.

"The King's Business," Maud W. Raymond, published by The Central Committee on the United Study of Foreign Missions, West Medford, Mass. Light gray cloth, pp 287, 1913; paper, 30 cents; cloth, 50 cents; postage extra.

Here is a book every woman's missionary society in America should have this year. It is a study of increased efficiency for women's missionary societies. Every pastor should have it in his library.

"The International Bible Dictionary," edited by F. N. Peloubet, D. D., and Alice D. Adams, M. A., published by The John C. Winston Company, Philadelphia; blue cloth, pp 800, 500 illustrations and maps, $2.40.

We wish particularly to commend this book to all pastors who do not have the larger dictionaries like the seven-volume Hastings, for example. This volume makes use of a wonderfully large amount of archeological material in illustrations, some of them being full page. The maps are excellent and the appendix contains a world of information. Such a book in the hands of the average Sunday School teacher would be a very great help. The publishers are closing out their stock at a reduced price, and now is the time to secure a copy.

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(Continued from Page 195)

else, but gladly gathers up every human diamond known to man the man, and not man the miser.

And these he sets in his own circlet of gold, a crown above all the crowns of earth. Diamonds, indeed! Yes, saith the Lord, I know what even true earthly riches are. What so precious as a mother, Peter? A wife, sister, or brother, Peter? Yes, you (not that other one) were "the rich young man" Peter, and I, yes, I know all about it! It was for "my sake and the Gospel's" you left all. Then, Peter, your debtor am I, saith Christ, and forthwith came the wondrous promise of "a hundredfold . . . with persecutions."

II.

Now let us see why this saving clause as to "persecutions" is wholly necessary to the very existence of the things promised. Note then—and here is the whole pivotal point—that this old Bible word, "persecute," whether in Old or New Testament, can best be simply Englished by the word "pursue." And truth to tell, words then had more intimate connection with deeds than now. For "pursue" surely is the word that best tells of those early days when cities were left under cover of night, and entered as often under cover of disguise; when the bishop rolled not under the city arches in a chariot, but was perforce to go over the wall in a basket! When, if through the gateway he must leave the town, it is to be stoned through it, aye, and left for dead outside! Ah, beloved, we who tremble to spiritualize an Old Testament prophecy, behold how we spiritualize the Book of Acts! "Words Regarding Deeds" is the heading we give this Book in Central Africa; suggestive, indeed, to us who abound in words.

Persecuted in one city, they fled to another; yes, fled for his sake and the Gospel's. And in each city that old promise gets fresher and newer. Who is this sixteenth-of-Romans beaming matron greeting the weary one? Whose those sixteenth-of-Romans children who clamber to the knee? Who, indeed, if not those of the "hundredfold with persecutions?"

At this rate the promise has no existence but in the persecutions or pursuings! Satan stones them out, hoots them on, only to further God's work in the making good of that grand round number, "an hundredfold." The "brothers" and the "sisters" are all there, weary one, lining your path of pursuit, ahead. Yes, further yet, for the better "mothers" and the better "fields"—they are all there to succor you! "He shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." Ah, here Peter and his brethren get what the so-called rich young man lost! They get both the "great possessions" and the eternal life! God never was any in Peter's debt yet. But his royal loving law is: Move on! And if we will not move on, he in love must shove us on. It was only when the fixed-in-one-spot saints at Jerusalem proposed to dispense the Gospel elixir from headquarters only that God permitted the rod of persecution to scatter them. Then, we read (blessed then!) the disciples went everywhere preaching the Word.

Yes, things got better in the precise proportion that things got worse! Even when they had chased Paul into prison, it was only that God went one better. Things get deeper and deeper, sweeter and sweeter, for they are not mere plebian friends this time. "They are of Caesar's household!" Yes, the man on the chain got entree into "all the palace!" "I would ye should understand," quoth Paul, "that the things which happened unto me have fallen out rather unto the furtherance of the Gospel."

III.

"He shall receive now in this time . . . and in the world to come." This mention of the "world to come" shows that the enemy's chase continues right on to the frontier! All along the line of the pursuit, devil's hue-and-cry notwithstanding, the saint has been the gainer, here finding a fresh mother, and there a whole Bethany of sisters and brothers! Rufus may have a mother, yet, but Paul says she is "his mother, and mine." One of Paul's twenty thousand mothers! Is not this indeed the whole purport of Romans 16, yea, this, the precise Divine reason for the long list of friends recorded there? And this to show how wisely and how well Christ has kept that old "Hundredfold" promise to his own.

And now, "in this time" is about to end, and with it the pursuit of the saint. The frontier, glad frontier, is reached, and all beyond that is Christ's jurisdiction. He tells of "them that kill the body, and after that have no more that they can do." How definite the boundary line! How useless their menace!

Now, even the word "hundredfold" pales; and as the soul leaps forth over the border-line, how many fathers and brothers, mothers and sisters to give a welcome! Ah, and the Father and the Brother, too—how sure their welcome! Now, the note is not one of leaving all, but of finding all for his sake and his Gospel's.

O Peter, what wealth so precious as a poor man's! What money so dear as the last two mites! The Lord knew what a wrench it had been to leave all. He knew that, daily in the old lakeside home, the hope was growing that Peter would be back again; so he goes over the "all." The "house" left is the old home, and against that our Lord now puts the "many mansions." The brethren, sisters, father, mother and children—all these he includes in that hundredfold. How well did Christ understand the poor man's cause! To Christ, heaven's wealth was the Father, not the glories of eternity. And so, instead of despising the ties and longings of "in this time," he makes earth border on heaven, granting both earthly friends and fields, and an eternity with himself!

Aye, but whose is it all, O self-satisfied America? "There is no man that hath left . . . for my sake and the Gospel's, but he shall receive an hundredfold now in this time. . . ." Shall we not seek such enrichment from our Lord?—British Weekly.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends!
For so the whole round world is every way
Bound by gold chains about the feet of God.
—Tennyson.

I. ROLL CALL.

Mal. 3:16.

1. What the prayer meeting has been to me.
2. What I will be to the prayer meeting.

Expository notes. 1. General background.

Just before this verse we find the doubting, despairing and sneering cries of those who, in view of the sad experiences of life, had lost all faith in the teaching of their fathers and all trust in Jehovah. It is the effect of the ever-present problem of the book of Job—the adversity of the religious and the prosperity of the wicked. "It is vain to serve God—they that work wickedness are built up."

Expository notes. 2. Word studies.

"Then." After hearing these complaints.

"They that feared Jehovah." Those who still had confidence in the essential justice of the rule of the Lord.

"Spake one with another." They re-affirmed their trust in Jehovah, encouraging the timid and wavering, defending the government of the Lord among men. They had profit on their side to report.

"Jehovah hearkened." The inference is that it was with pleasure. He listens to hear his children's words of trust.

"Book of remembrance." The figure comes from the custom at oriental courts of recording the names and deeds of those who had done special service to the sovereign or state, with the idea of a future reward. Compare the story of the Persian chronicle which led to Mordecai's promotion. Esther 6:1-10.

"Thought upon his name." The psalmist says of the wicked that God is not in all his thoughts. Psa. 10:4 A. V.

Plan for Our Meeting.

Let this be largely a meeting of testimony, chiefly concerning the value of the prayer meeting to each one. Then, as what one gets out of anything depends largely upon what he puts into it, call for suggestions and pledges of aid each can give to this meeting during the coming year.

Thoughts on the Theme.

A man once said to his wife's pastor, "I do not believe everything that you do; but I believe perhaps more than you suspect."

The pastor replied: "Now, would you be kind enough to tell me one thing that you believe."

He said: "I believe that Jesus Christ was the greatest Teacher that ever came into this world."

"Well, would you have any objection to coming into my mid-week prayer meeting and telling there what you have just told me?"

"Why," he said, "I cannot make a speech at prayer meeting."

"But," said the preacher, "I ask you as an honest man simply to express your conviction to my people."

"Well," he said, "I think I can do that." So he made his appearance at the prayer meeting and told them the substance of what he had said to the pastor and what the pastor had said to him. "But," he said, "now that I have told you that I think that Jesus Christ is the greatest Teacher that the world has ever seen, I find that I believe more than I thought I did." And shortly after he himself appeared, to the great delight of his wife and the pastor, to offer himself for full membership in the church.

At a negro entertainment, instead of having the tickets marked "non-transferable," a notice was posted over the door, reading, "No gentleman admitted unless he comes himself." It might be a good plan if a similar notice were posted over the doors of churches: "No gentleman admitted to church membership unless he comes himself to church services, the mid-week meeting included. The presence of wives and daughters not accepted as substitute for the man himself." Some duties are not transferable. Nothing can excuse the head of a household from taking the initiative in religion and patriotic duties. In the old days the husband and father "arose and went with the people that were with him," when church services were to be attended.

II. A CALL TO PRAYER.

Luke 11:1-13.

Expository notes. 1. General.

The striking characteristics of this prayer are: 1. Tone of holy confidence. 2. Unselfishness. 3. Spirituality. 4. Brevity. 5. Simplicity. F. W. Farrar.

Verses 2-4 give a summary of the permanent objects of prayer, 5-13 show the right spirit of prayer, both suited to all times.

This prayer in Luke is shorter than in Matthew. See the American Standard Version which conforms to the best manuscripts.

Expository notes. 2. Word studies.

"When he ceased." Apparently he had been praying aloud among his disciples.

"Teach us to pray." Tell us for what we may ask without presumption, and give us a proper form. The Jewish rabbis were accustomed to give their followers special forms of prayer, some of which yet remain.

"As John also taught." We know that he taught almsgiving and fasting, but his forms of prayer have perished.

"Our." We have here not only the fatherhood of God, but the brotherhood of man.

"Father." The thought of God as a father was not unknown to the Jews, but they confined it to men of their own race. There was a wider meaning in the word for the future.

"In heaven." An endeavor to express the infinite distance between God and man.

"Hallowed be thy name." The first petition is concerning the attitude of man toward God. One's name stands for himself. This prayer begins with worship.

"Kingdom." The Messianic expectations of the Jew had long been expressed in pictures of an ideal king and his kingdom.

"Thy will be done." This is omitted in the Revision, as having been included from Matthew in later manuscripts. The phrase is often looked upon as only passive, expressing our "acceptance of the inevitable." It should be thought of as active.

"Day by day." Matthew says "this day." One expresses our present need, the other its continuity—God's constant care and our constant dependence on him.

"Daily bread." The God that feeds the sparrows will certainly care for his children's temporal needs.

"For we . . . forgive." Not that we must forgive others because God has forgiven us. That is inverting the cause and effect of this statement. Because we have forgiven others is the basis of our daring to ask God to forgive us.

"Bring us not into temptation." A prayer for either a way of escape from, or strength to bear, temptation.

"Temptation." The Greek word includes the two ideas of trial or test, and enticements to evil pleasures.

"Midnight." Night is the best time for travel in tropical countries.

"Loaves." Flat cakes of barley-flour.

"Bed." All are lying on thick rugs on the floor, or the divan, the raised platform along the side of the room.

"Importunity." Literally, shamelessness—a pertinacity that will not be denied.

"Loaf." A flat barley cake similar in shape to the flat stones of the wilderness.

"Scorpion." A small poisonous reptile which at rest curls itself into the shape of an egg. In each of these three pairs, there is a slight likeness in appearance between the good and evil gift.

"If ye then—how much more." He would have our thoughts mount from man's love to the greater love of God.

"Holy Spirit." This is more definite than Matthew's "good things," marking a later and higher teaching.

Plan for Our Meeting.

Topics for Discussion.—Which petition means the most to you. This prayer compared with other prayers. Our need of prayer.

Thoughts on the Theme.

We may well take the lesson which Christ's prayers teach us, that no life is so high, so holy, so full of habitual communion with God, that it can afford to do without the hour of prayer, the secret place, the uttered word. . . . Bring your plans, your purposes to God's throne. Test them by praying about them. Do you take counsel of your Father, and have no secrets from him. It will make your judgment clear, and your step assured, even in new and difficult ways, if you will pray before you plan, and take counsel of God before you act.—Alexander Maclaren.

III. A CALL TO ACTION.
Luke 15:3-10.

Expository notes. 1. General background.

This, like the selection for last week, was a part of the teachings given by Jesus in his journeys east of the Jordan in Perea. Among the throngs there were many publicans, for they were near the custom houses by the fords of the Jordan. There were also many Gentiles—"sinners"—for Perea was a half-heathen province. With these Jesus was friendly, much to the displeasure of the Pharisees.

Expository notes. 2. Word studies.

"Of you." Jesus directs his remarks to the scribes and Pharisees, the religious teachers of the nation, who have just been criticizing him for being friendly with sinners.

"Sheep." A flock was a favorite prophetic figure for Israel, Isa. 40:11; Ezek. 34.

"Wilderness.' The open land away from the village where the sheep were pastured.

"Go—find." An energetic, vigorous and persevering search.

"On his shoulders." The usual oriental way for a shepherd to carry a feeble sheep.

"Home." To the fold.

"Rejoice with me." The common rejoicing of different groups of Christians over those reclaimed from sin by any one of them.

"More than . . . righteous persons." Not that they are more precious to God, but the danger escaped has roused an immediate interest in the prodigal. Dean Farrar thinks there is some "holy irony" in the words, "righteous persons," looking toward the Pharisees' own opinion of themselves. Compare the prayer of the Pharisee, 18:9-12, and the prayer of Manasses in the Apocrypha: "O God, thou hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee."

"Ten pieces of silver." The coin is the drachma, worth about sixteen cents. It was a foreign, not a Jewish coin. These were linked together and worn by women as a head-dress, a fringe of coins falling over the forehead.

A coin is chiefly valuable because of the king's stamp and image on it.

"Light—sweep—seek." Again there is determined, persevering search.

The coin is unconscious of its value and its state, nor can it recognize the seeker, nor call, nor come toward him, as can the sheep.

"I had lost." The church has lost those she has failed to receive and guide—those she has left to grow up hard and stained with sin.

Plan for Our Meeting.

After the exposition of the passage, have "The Ninety and Nine" sung, if possible as a solo.

Topics for Discussion.—What plan can this church best adopt to find "the lost" about us?

What are our "lamp" and "broom?"

Thoughts on the Theme.

There is something in human nature which makes anything that is lost precious by reason of its loss. Men are made so. It is a human instinct, that apart altogether from the consideration of its intrinsic worth, the lost thing draws, and the loser will take any pains to find it. So Christ says, When a woman will light a lamp and sweep and search till she finds her lost drachma, and then calls in her neighbors to rejoice with her,—that is like God. The human instinct which prizes lost things, not because of their value, but because they are lost, has something corresponding to it in the heart of God.—Alexander Maclaren.

These parables are a defense of Jesus' kindly courtesy in welcoming and mingling with publicans and sinners, despised by the scribes and Pharisees. He went to them, accepted their invitations, met them in friendly intercourse. Here he shows that "Heaven seeks after the lost of earth, and rejoices when the lost is found."

"What man of you . . having lost . . doth not leave . . . and go after that which is lost?" It is one of those questions that only need to be asked to be answered.

"How much then is a man of more value than a sheep?"

"Go" never spells "stay." We need more religion in the S-O-L-E, as well as in the soul, a walking as well as a talking religion. The trouble is not so much with the non-church-going masses, as the non-going church. We need not only a lookout, but a go-out committee.—H. B. Gibbud.

There are unused forces in each individual, which, if they could be utilized for mankind and God, would work mightily to the righting of wrongs in the world. Think of the churches with their membership. What if all the members of the churches were working up to their capacity in the putting forth of divine energy? To say the least, a great deal more might be accomplished for our fellow men. It is said that when Xerxes faced the Hellespont with a million and a half of men he exclaimed, "Would that I had as many soldiers as I have men."—Herald and Presbyter.

IV. BOOK STUDY.
Joel.

Expository notes. 1. General.

A terrible plague of locusts which have devoured every growing thing is interpreted by the prophet as Jehovah's call to repentance. Then we have Jehovah's response to the people's prayers; his promises of favor, both immediate and material, and future and spiritual. The prophet closes with one picture of the judgment to come upon the surrounding nations for their treatment of Israel, and another of the future triumphs of Israel.

Expository notes. 2. Special studies.

Joel's picture of the locust recalls the devastation by grasshoppers in Kansas or Nebraska. He represents the locusts as the soldiers of an invading army.

The most widely-known passage in Joel is that quoted by Peter on the day of Pentecost. 2:28-32a.

The last chapter shows several distinctively Old Testament ideas. All Jehovah's favors will be bestowed upon Judah and Jerusalem, from

which all foreigners will be expelled. There is the thought of revenge in the desolation to come upon the surrounding heathen nations.

The wider outlook and higher ideal of the New Testament is yet in the future.

Plan for Our Meeting.

Outline of book.—The plague of locusts, 1:2—2:11. Call to repentance, 2:12-17. Jehovah's gracious response—material and spiritual, 2:18-32. Judgment on the surrounding nations, and deliverance and favor to Judah, 3:1-21.

Give these sections to four persons, asking each to give a brief paraphrase in modern speech of his section.

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ILLUSTRATIVE DEPARTMENT

"A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS."

Illustrations From Recent Events

PAUL GILBERT

Hudson Taylor's Life Motto. (296)
Heb. 12:2: Mark 9:23; John 7:38.

I remember so well Hudson Taylor coming to my church the first time I ever saw him. He stepped on the platform and opened his Bible to give an address, and said, "Friends, I will give you the motto of my life," and he turned to Mark ii. 22, " Have faith in God." The margin says, "Have the faith of God," but Hudson Taylor said it meant, "Reckon on God's faith to you. All my life has been so fickle: sometimes I could trust, and sometimes I could not, but when I could not trust, then I reckoned that God would be faithful."—"The Soul's Ascent," by the Rev. F. B. Meyer.

Undaunted by Misfortune. (297)
Psa. 37:7; Heb. 13:5; Phil. 4:12.

A young college professor who had been a very popular athlete was told one day by his physician that he would have to spend the remainder of his life in bed. In a short time the young man was compelled to yield to the misfortune that had so unexpectedly overtaken him. Instead of hopelesslv repining, however, he made his room extremely attractive and spoke a word of cheer to all with whom he came in contact. He began to send helpful messages to the prayer meeting, to newly wedded couples, to those about to sail on an ocean voyage. After a time people began to visit him in large numbers for they wanted to know better a young men who could so bravely face what must have been a great disappointment to him. A newspaper attracted by a series of articles that he had written engaged him to become one of their correspondents and thus his influence was extended. "All things work together for good to those who love God."—A. C. Dixon.

Character. (298)
1 Cor. 16:13; Phil. 1:27-28; 1 Pet. 1:7.

Once a gentleman received a valuable plant, and his gardener, not knowing anything about it, but imagining that it belonged to the tropics, put it into a hot-house. There, instead of flourishing like its neighbors under glass, it began to wither and decay. A botanist happened to see it, and at once he said: "You are making a great mistake. This plant belongs to the Arctics, the heat is killing it." It was then placed outside and exposed to the frost, and at once it began to recover. So it is with character: it is not difficulty that endangers it so much as ease. Put it into a hothouse and surround it with luxury, and you will be doing your best to kill it. Said a great Christian leader recently, "the danger to the present generation of Americans is that it shall become soft and mushy. What we stand in need of is the moral equivalent of war! Only the religion of Christ, a vision of the need of the world and the possibilities of the Kingdom, can furnish that equivalent."—Selected.

Handling the Truth Like Fiction. (299)
2 Cor. 4:2; Col. 3:23-25; Col. 4:6; Mk. 9:50.

Richard Mansfield, the actor, once said to a company of ministers, "The difference between you and us is, we take fiction and handle it so earnestly that it seems like the truth, and you take the truth and handle it so carelessly that it seems like fiction." We must put the blood into our work if it is to count."—D. G. Dunkin.

Humility Because of Activity. (300)
Ph. 4:12; Eph. 3:8; John 1:27.

Dr. Buckley said that D. L. Moody was such an humble man because he was busy with so many great plans that he had to stay close to God in order to carry them out. Many a man who goes into the world with an exalted idea of this ability to settle its vexed problems soon becomes aware of his own weakness and of the hopelessness of uplifting society without the supernatural power of Jesus Christ.

Hearers and not Doers. (301)
Matt. 25:52-46; John 15:2; Mark 9:5-6.

A woman once stood up in prayer-meeting, and testified in words something like this: "Last Sunday I had a most blessed time. for I was shut up all day in my room in communion with my Lord." She went on to say that she had been "cut away from everything" on that day, and lost to the world about her. When she had finished the pastor said, "Did you know that your pew in the church last Sunday was empty, and that there was a call for your service in the work of the day? Did you know that a Sunday School class needed a teacher and that several missed the helpfulness which your presence brings? Do you not think that the Master would have been better worshipped if that day you had given yourself in some helpful service for Him?" God does not want us on the mountain top building tabernacles, but down here where we can bring his truth into contact with human life.

"One Brother Quite Well." (302)
Job 2:20; Act 21:14; Rom. 5:3.

In a London slum, a little child, in answer to questions, said: "I am a cripple. Father is partly blind, mother is quite blind, one of my brothers is consumptive, but"—and here the child's tone was quite proud and triumphant —"I have one brother quite well." Poor little

one, with all her sorrowful story, she rejoiced in the rav of happiness—"one brother quite well." Do we value, as we ought, the good health of our family circle?

Going Without Dinner. (303)

Matt. 16:24; Rom. 14:18; Rom. 15:1.

Writing of missionary collections reminds us of Archbishop Magee's first lesson on charity. How many of our readers can honestly say they have learned it? "It was," he used to tell, "when my father was vicar of St. Peter's Drogheda, Ireland. One day I met a ragged. miserable child who was begging for help. Touched by his wretchedness, I made my way to my father's study, and told him about the boy, and asked him to give me something for him. Looking up from his books and papers, he said, "Indeed, I cannot. I have all our own poor to help, and I really cannot do anything for the lad." However, as I turned crestfallen to the door, he called after me, "Willie, if you like to go without your own dinner, and to give it to the boy, you may; and go and ask your mother to find some old things to clothe him in." Off I went, delighted, and gave the lad my dinner. And now, when I hear of large sums given in so-called charity, I think of my father's words: "Willie, if you like to go without your own dinner, you may give it to the lad." Have we ever gone without a single meal for the sake of the missionary cause?

Not Success but Duty. (304)

John 5:30; Acts 16:7; Isa. 53:8.

A minister, a graduate of one of our best universities, decided to consecrate his life in service for the betterment of the Western Indians. He had worked at this task for twenty-six years. He had been isolated from friends, and shut away from the amenities of modern life. He had toiled with remarkable faith, achieving results which were the admiration of all who came in touch with his work. I met him on the frontier in the West, not far from the reservation on which he had spent these years, and said to him, "Mr. ———, I suppose you have had many periods of discouragement in this Indian work, and that you must be grievously disappointed in the things accomplished. I should think you would give up the fight." Turning upon me with flashing eyes and earnest voice, he said, "You do not seem to understand. I did not come to work among the Indians to get 'success.' I turned from 'success,' as you see it, years ago. I have only been anxious in all these years to do my duty as God has given me to see it among the despised Indians." That line of duty lying in the pathway of the Divine call is the highway of greatest possible success.

Redemption by Elimination. (305)

Rom. 5:6; Luke 15:4.

"All the other religions excepting Christianity propose to redeem humanity by eliminating the unfit," said Raymond Robins in a recent address. "Jesus Christ proposes to take the unfit, the outcasts of society and incorporate them into his Kingdom." In a description of a newly discovered cure for tuberculosis it was stated that the worst cases could not be successfully treated. That is man's way in so many things. With God all things are possible—even the redemption of the flotsam and jetsam.

The Prayer of a Lonely Man. (306)

All day, O God, I have looked at the multitude, and no eye met mine in understanding. no life touched mine in help, no hand clasped mine in friendship.

In a thousand companions I have found no companionship. A myriad of hearts go by, but none stop to beat in time with my heart. I am hungry for friendship, starved for human cheer.

I come to Thee, here solitary in my little room in its pitiful stillness, and I come not with vain request for things; I do not ask Thee for spiritual ecstasies; I come for comradeship, to feel that some One is living on with me, though in silence.

Water the loneliness that dries my heart. Warm my being, that is chilled by isolation. Abide with me, dear God!

Could I but feel Thy presence, the loveless eyes of the many would not so oppress me.

And guide some friends to me. I know them not. Surely somewhere in the press mine own await me, lives that are akin to mine. laughter tuned to mine, spirits fit to struggle shoulder to shoulder with me against the push of desolation.

Some people are so rich in fellowship. Their days are feasts of friends. O God, I ask but the crumbs of human feeling that fall from their table.

Thou who guidest souls through the chartless sea of life. steer some woman's soul my way, bring me the cheering convoy of honest men, and let little children find me.

Keep me warm and human, that they may know me when they find me. Keep me wise and prudent, that no pirate in the seas of love may deceive me.

Infinite, great Spirit, reveal Thyself to me as a Friend and the Maker of friends.

Do this, O God, to keep me human. For Christ's sake. Amen.—From Association Men. (English author unknown.)

Picture That Did Not Fit. (307)

John 8:9; 1 Cor. 6:11; John 2:16.

Dr. Barbour tells of a young fellow who went off to college. His mother said she would like to go along and get him started right: but he said, "No, mother; let me go and get settled myself." He went. She did not visit him until he was in his second year, and then she went to visit him. After he had shown her the college and the various buildings and class-rooms, she said, "Take me to your room." He said, "All right." She went up to his room. There were a pair of oars, a football, a baseball with some gold letters on it, tennis racket. all the indications of an athletic young college boy. Then she looked up and saw some pictures on the wall that ought never to be on anybody's wall. She was a very wise mother, and said nothing. When Christmas came she stayed there and visited. When

his package came from home there were two. One was marked for his room and upon opening it he found a beautiful picture of Hoffman's Christ. The mother went up again in the early spring. The boy met her very gladly and showed her around and by and by she wanted to go up to his room. She looked round the room; there were the oars, the football, baseball, tennis racket; then she glanced up where the pictures were before, but they were not there, and then she looked, and facing the door where it was the first thing that you say as you entered the room, was the face of Christ. She said, "By the way, William, there were some other pictures here when I was here," and he said, "Oh, well, mother, you see they did not fit in with him."

Luke 7:13; John 20:21.

If I Could Know. (308)

If I could know the agony of pain
  In which my brother wrought, yet gave no sign,
His bungling work would take on graceful shape.
  And glory would illumine every line.

If I could know the heartache bravely hid
  Beneath the smile of courage, day by day,
I'd not withhold the kindly deed and thought
  To cheer my friend his lonely way.

If I could know the struggle to do right
  Of that poor fallen one so sore beset,
Not "Shame," but "Bravo," would I cry to him:
  "Thou fightest foes whom I have never met."

If I could know the longing pressing close
  Beneath derision's sneer at holy things,
A friendly hand I'd stretch across the gulf
  And know the thrill which world-wide kinship brings.

And I can know! Come, Son of man, Divine,
Flood all my soul with sympathy benign,
Until my very life is love impearled,
And pulses with the heart-throbs of the world.
—Selected.

Atonement. (309)

Matt. 5:4; Jonah 3:9; Eph. 5:14.

Countess Firman, a Catholic of great wealth, died recently in Salzburg. She left her personal property to trustees to be used for the benefit of Protestant orphan children. One hundred and sixty-three years ago Count Firman, Archbishop of Salzburg, expelled 30,000 Protestants in the winter in a fortnight. Many of them died from exposure, and the Countess has given her estate to Protestants as an atonement, so far as she can make it.

LITERARY ILLUSTRATIONS

J. EDGAR RUSSELL

Sense of Sin. (321)

Christianity without a keen sense of sin is like the benevolent old lady who urged on all her friends a favorite remedy, but could never recall what ailment it was warranted to cure. Yet a keen sense of sin comes only from a clear vision of God.—William DeWitt Hyde.

Murder for $10. (322)

In Bangor, Maine, a family moved into a tenement which had previously been occupied by a patient sick with tuberculosis. The landlord neither informed the tenant of the fact nor had the house disinfected. The child of the family died of tuberculosis in consequence. When asked why he did not have the house disinfected, the landlord excused himself on the ground that he could not afford the ten dollars more or less, which it would cost. Murder for ten dollars is a depth of depravity to which most bandits would scorn to condescend.—William DeWitt Hyde.

Sin Blights Loved Ones. (323)

Doctor Eliot declares that his experience at Harvard has taught him that the only way to save a bad young man is to bring to bear upon him the influence of one whom he loves, and make him face his evil deeds in terms of what they mean in sorrow to the loved one. We all know that if we cannot find some person for whom such a young man cares, and for whose sake he is willing to try to do better, neither threats or entreaties are of any avail.

Arms Always Underneath. (324)

Says A. J. Lyman: "A man came to me the other day and said: 'My dear fellow, I have failed in business. The bottom has dropped out.' The first part of his sentence was true enough, but not the last part. **The bottom never drops out.** Still underneath pain and failures are the Everlasting Arms."

Vicarious Love. (325)

"A dear friend of mine," says Dr. Lyman, "once carried his little boy to one of our Brooklyn hospitals to undergo a severe and dangerous surgical operation. The morning of the day of the operation my friend was with me for a few moments in my study. He walked up and down the room, clenching his hands in the restlessness of his anxiety and said: 'O my God, if only I could be hurt instead of my child!'"

Years Burn the Dross (326)

The lamented Dr. Henry Nash, who died a short time ago told a friend that his book, "The Atoning Life," was a little book because he waited twenty years to write it.

Preaching Jesus. (327)

"In her "Recollections of a Soldier's Wife," in the Cosmopolitan, Mrs. John A. Logan relates the following striking incident: "The Rev. Dr. Bascom, a friend of Henry Clay, was one of the most eloquent preachers I have ever heard. It was told of Mr. Bascom that, when he was made Chaplain of the Senate

through the influence of Mr. Clay, he was so much elated over the elevation that his first sermon was a failure. Mr. Clay was much chagrined, but in no sense felt the keen mortification which the chaplain himself experienced. Mr. Bascom returned to his lodging and prostrated himself in earnest prayer to be forgiven for his inglorious attempt to preach with Bascom uppermost in his mind. When Mr. Clay called on him the same afternoon, he found his friend in high spirits. 'I know how completely I failed in my sermon this morning,' said the chaplain. 'I was preaching Bascom in all his glory, but wait until next Sunday and I will preach Jesus Christ and Him crucified, and you will have no cause to blush for me.'"

Fills Alms-houses and Asylums. (328)

We heard a preacher of great prominence in his denomination remark in the course of a sermon the other day, that "there is something to be said in favor of the saloon, for it renders a certain service to society." We were reminded of the retort made by a certain paper in the early days of the American colonies when its rival boasted that "a mighty big Indian" had embraced Christianity in its town. The newspaper in the neighboring community answered that "a mighty little Indian might embrace all the Christianity there was in that ungodly place." Something to be said in favor of the saloon? When and where? What has it ever done that is worthy of such a statement? Broken homes, blasted reputations, shattered health, wasted fortunes, deterioration, destruction, death—all of this comes out of the saloon. This is the service it renders society.—Zion's Herald.

Emptying One's Self. (329)

Jesus Christ cannot make an impression upon our whole life. He cannot raise it to its real level until the last sacrifice is made, till the last objection is overcome. Very often it is something like this. When a vessel of water contains some lumps of ice the temperature of the water cannot rise till every particle of ice is melted. You may pour heat into it, but as long as one particle of ice remains it will not absorb heat. Not till you have absorbed the last particle of ice can you produce any effect on the mass of water.—Prof. James Moffett.

The Discipline of Sorrow. (330)

There came to Glasgow a pianist of an excellent reputation. I read the Herald's criticism of him, and there was one thing in it I noticed specially. The Herald said that he had been always brilliant,—always been wonderful as an executant—but now there was a depth of feeling in him that had never been presented in his work before. A day or two afterwards I preached in a suburb, and met a relative of the pianist. And we fell to talk of him, and the Herald's criticism of him. He said, "Did you notice that? And do you know what was the secret of the change? It was the death of his mother eighteen months ago." He was an only son, unmarried, and he had simply been devoted to his mother. And she died, and he was left alone, and all the deeps were broken up in him. And now he played as only he can play who knows what life and death are, and what sorrow is—and out of the winter God has made his summer. Perpetual sunshine makes people selfish. It makes them brilliant, perhaps, but never deep. They do not understand. They never know; they condescend; they can not sympathise. All that is beautiful in men and nations springs from the season when the tree is stripped.—Morrison.

ILLUSTRATIONS FROM THE GERMAN

REV. BENJ. SCHLIPF

Be ye Ready! (310)

Matt. 24:44; Luke 12:35-50.

In northern Italy a villa lies near Lake Como in a beautiful garden. Desiring to look at the garden, the old gardener himself unlocked the heavy garden gate for me and escorted me, while the following conversation took place: "How long have you been here?" "Twenty-four years." "How often has your mistress been here during your term of service?" "Four times, sir." "When was she here last?" "Twelve years ago." "Does she write you?" "Never!" "With whom do you transact the necessary business?" "With her agent at Milan." "I supose he comes over here every now and then." "Never!" "Why, who comes here then?" "I am all alone most of the time; it is very seldom that even a stranger comes and looks about." "But you have everything in such perfect condition that your mistress could come tomorrow and her visit not cause you anxiety." "Today, sir, today," replied the old man earnestly. Everything in such perfect condition, so that the Lord could come today and his appearing not cause us to tremble, ready to receive him at any hour and to give account of our trust,—is that our condition, friends?

Being Sure of One's Salvation. (311)

2 Tim. 1:12; 1 John 3:14, 19; 1 John 5.19; Heb. 13:9.

Pastor Le Leur was asked, while at college, whether he had a living Saviour. Embarrassed by the direct question he answered: "Yes, I hope so." His friend continued: "Imagine yourself to be engaged to be married and I came and asked: have you a bride?" would you answer: "I hope so?" If one is in living relation to Christ, this relation is one of the surest things in the world to us.

Princess Eugenia of Lioden sold her diamonds to found an asylum for incurables. She often visited the inmates among whom there was one she tried to lead to Christ, apparently without success. When however the angel of death approached this sufferer and the princess asked regarding her soul's condition,

she replied: "I thank God for the knowledge that the blood of Jesus Christ, his Son, cleanses from all sin," and while she spoke, the tears streamed over her cheeks. "In these tears," said the princess later," I found mv diamonds again."

We do not believe a philosophy of doubt, but have a Gospel of positive assurance.

Desirable Anxiety. (312)

Heb. 4:1: Phil. 2:12.

A pious woman, who however had a leaning toward doubt because she was timid by nature, once said to her pastor: "I am afraid that my heart has not experienced the grace of God. I am dead, twice dead, and altogether lost."

Her pastor said: "Recently I heard a great outcry in our yard. Johnny (a boy of six years) had fallen into the well. I dropped what I had in my hands and ran out into the yard. There I heard my wife crying: 'O Johnny is dead, Johnny is dead.' Full of anxiety I ran to the well and called down: 'Johnny, are you dead?' and immediately he called back: 'Yes, father, I am dead.' You can believe me when I say, I was very happy to hear him say: I am dead."

It is indeed a sign that trust in God is lacking when an otherwise earnest person wavers as did this woman, but it is vastly better to be a little overanxious regarding the state of our relation to God than to be oversure.

All is Vanity. (313)

Little Minnie heard a gentleman say in the course of a conversation: "All is vanity." Scarcely had he gone, when she asked her mother: What did the man mean, when he said: 'All is vanity?'" The mother said: "That means, everything will pass away." Minnie pondered over this explanation awhile, then went into the kitchen and laying her finger on each article she found there, said softly: "Stove, you will pass away; kettle, you will pass away; broom, you will pass away." In the same way and with the same words she went through the other rooms, then out into the garden to the thees, shrubs and flowers. Then she came to her mother with the question: "Mother, will all the people we know, and will we pass away too?" "Yes, my child," she replied, "only God and his Word will not pass away; but if we become God's children, then we will not pass away." "Mother," cried Minnie, "please tell me how to become one of God's children."

Perhaps the same desire is in the heart of your child at home. If the little one should ask you, could you tell the story of salvation from your own experience?

What one Must Know for Conversion. (314)

Isa. 53:6; 35:8; Acts 16:31.

At the close of evangelistic meetings, as the speaker was about to go to the depot to leave the city, he was stopped by a man in a state of great emotion who said: "I would like to talk with you a few moments for I am greatly concerned about my soul's salvation." "My dear sir," the evangelist replied, "I really cannot, for the last train leaves in a few minutes, but two words will suffice for your case. Read Isa. 53, 6 and hold fast the first 'all' and the last 'all.' That is beginning and end for you. Good day." The poor man. thus left alone, perplexed and full of wonder watched the train move out. Then he said to himself: "I must look up that passage in Isaiah." At home he took up his Bible and read: "All we have gone astray . . . . . the Lord hath laid on him the iniquity of us all." The evangelist said: hold fast to the first 'all.' Ah, I see and it is true, I am one of the erring and am astray. And the second 'all?' 'The Lord hath laid **on him** the iniquity of us **all.**' 'On him,' that must mean Christ. My sins too must thus have been laid upon him. Thank God, that means the end of my misery, for I am free!"

That should be enough for any seeking soul!

Custom. (315)

John 14:6; Acts 4:12; Rom. 12:2; 1 John 2:15.

Two hundred and fifty years ago there was a faithful preacher named Schupp in Hamburg. When someone said to him that he could not change custom that had existed hundreds of years, he replied: "Christ did not say: I am custom, he said: I am the truth!"

A Child's Prayer. (316)

Matt. 18:3; 1 Cor. 13:11.

A little girl prayed as follows: "Dear God, grandpa has gone to you, please take good care of him. Please see that the doors are always shut, for he catches cold so easily."

Quieting the Conscience. (317)

In South Russia a farmer had a beautiful dog. A minister said admiringly: "What a fine animal!" "You may have him," said the farmer, "for he is of no use to me, he does not bark." "How is that?" The farmer then related, that he had had a governess in his home, a nervous person, who could not stand the dog's barking. Whenever he barked, she whacked him on the head with a stick, until he stopped. Is not that the way many treat their conscience?

Despondency. (318)

Psalm 42:5: 62, 1-2; 69, 1-3;2 Cor. 4, 8, 9, 16.

Despondency is ever a sin and the result of sin. It is the result of trusting oneself. Someone has said: "Despondency is disappointed egoism." That man, who trusts himself the most is surest to be disappointed and so become despondent, because our own sources of strength and courage are limited and as soon as the supply is gone, despondency sets in. Staunch, unwavering trust in God leaves no room for despondency, since God's resources are unlimited. Have you ever begun an especially busy day without prayer, relying on your own strength to carry you through? No doubt at all, you reached the limit of your resources before noon. The next day, begun with heart and voice lifted up to God, from whom our help comes, may have brought us many a testing, but surely despondency never once showed its dark visage in our home or office or business. Courage based upon God's strength will never fail. Despondency is unbelief, but faith gives us the assurance of strength and courage that will not fail.

The Righteousness that will Suffice (319)
Matt. 5:20.

"Except," that means "either—or," either we will enter the kingdom of heaven, or we will not. On what does it depend? Christ says, upon the nature of our righteousness. The Scribes and Pharisees whom he used so often as a deterring example appear in our passage in this same role. Since Jesus warns his disciples, not to depend upon the righteousness of these Jewish leaders, we do well to examine it. He does not say they have no righteousness,—he was too just to say that, but he does say that they had a poor kind of righteousness. In Kronstadt (Hungary), I was in the postoffice and saw a gentleman, who wished to pay for a money order offer Roumanian gold, but the officials refused to take it. Not that it was not money, but it was not the kind they would accept. In North Dakota I once saw a man, who wished to buy a ticket on the train, but he was one dollar short. The rest was money, but he had not enough. In this double sense the righteousness of the Scribes and Pharisees came short. The examination of the text will show it clearly. Let us first look into the kind of righteousness that falls short and then into the kind that will suffice.

I. The Righteousness That Falls Short. (320)

I. Righteousness means, rightness of the life in aim and practice. But what is right, what wrong? A moral standard necessary. The source of righteousness in God himself. See Exod. 9:27; Deut. 32:4; Nehem. 9:33; Ezra 9:15; Psa. 11:7; Daniel and Isaiah echo these thoughts. Take to these statements the testimony of Jesus, John 17:25 and the voice in heaven, Rev. 16:5. This righteous God revealed his will in his word, Psa. 19:10; 119:105. The Levites and Pharisees had this word, but their righteousness did not measure up to the standard.

2. **They also had works which the righteous must show,** since faith without works is dead. See Psa. 37:21b; Matt. 25:34-46. The Pharisees prayed often and long, they gave alms and did other good works, yet Christ refused to acknowledge that their righteousness has saving value.

3. **Why?** Read Matt. 7:6; Luke 11:39; Matt. 23:27. Their works were done as before men, that they might be seen and praised. They lacked all acknowledgement of sinfulness, therefore no confession of sin and no life of faith. Hab. 2:4.

II. What is the Nature of the Righteousness That Will Suffice?

(a) It begins inwardly. In the heart, the seat of unrighteousness, a change must be wrought. Matt. 15:19. Therefore the call of Jeremiah (chap. 4:14), and Joel 2:13 and the many invitations to give the heart to God. That is done by faith. Then we read Romans 10:4, 10.

(b) We will readily understand that this is not the work of man. God works in us both to will and to do his good pleasure and Christ is the author and finisher of our faith. If we join in the confession of Isaiah 64:6, we come to the joyful experience of Isa. 61:10. For further assurance regarding this truth read Rom. 4:25; 2 Cor. 5:21; Rom. 17, 18.

(c) The righteousness we receive from God is imputed to us for Christ's sake. **However, we must show forth works of righteousness,** as we have shown above. Consider well Matt. 25, which we have already cited. It is our duty to "follow after righteousness, godliness, faith, love, patience, meekness," strive to live in peace with our fellowmen, be rigidly honest in word and deed and so show forth in our lives the virtue of Christ our great Example (1 John 3:7). In this way we prove our possession of the righteousness that will suffice, for this is the righteousness of God.

THE MANUFACTURING JUGGERNAUT.

Machinery might be employed to shorten the hours of labor, to lighten the burdens of toilers, and to reduce the cost of living. If such were its actual use, it would be an unmixed blessing. But as a matter of fact, labor-saving devices are introduced not for the sake of the workmen, nor for that of the purchasing public, but in order to increase the profits of the business.

This threefold interest in manufactures, colonial expansion, and battleships, is not a mere coincidence, but a logical sequence. Great Britain got the start of the rest of the world, and for some generations she was the one great manufacturing power, the one great colonial power and the one great naval power.

It is multiplying machinery—this mechanical Malthusianism—which within the past generation has driven European Powers to seize 5,000,000 square miles of tropical and subtropical zones—an area nearly one-half greater than the whole continent of Europe. There must be a colonial outlet for the product of machinery which is forever grinding its increasing grist.

A FOUNTAIN PEN FOR EVERY MEMBER OF THE EXPOSITOR'S BOOSTER CLUB.

We are receiving many words of appreciation of our December issue, and we believe that the January issue contains more information, on the subject most vital to the church, than has ever before been published in any magazine.

Many of our subscribers tell us they are recommending The Expositor to brother ministers.

For your convenience in doing this we print two sample copy offers, each one occupying a half page, opposite the index on page 257. Write your name and address across these offers, and mail them to two preacher friends. If either one sends us a 6 months' subscription we will send you an excellent fountain pen, like the one I carry and use daily.

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F. M. BARTON, Cleveland, O.

NEW YEAR

A veteran of the Civil War tells us that when Pickett's line made that charge at Gettysburg, which is destined to be long remembered, Brigadier-General Armisted had actually broken and passed the Federal line, and thought the battle won, when he fell in the conflict.

The color-bearer saw him fall, and forgot for the moment his own high commission as he stopped to raise his fallen chief. But the dying soldier, with his thought still on the cause and not on himself, waved the color-bearer off, and sternly said: "Carry the colors forward! Carry the colors forward!"

The New Year calls us; and we must leave the dead past, and press forward to those things which yet await us. Yet the call is attractive, and the vision allures.

The New Year is a golden gate of opportunity for us to enter as pastors. The hearts of our people are impressible. Our people desire to be led into a deeper interest in spiritual things. Embrace the opportunity to preach with an earnestness never felt nor manifested before. Preach for consecration of Christians. Seek a revival in your own hearts, brother pastors, in the hearts of your church members, and for an ingathering of those as yet outside. Your New Year's sermons, brethren, may be the beginning of a revival in your churches and communities. May the year 1914 be the best year in the history of the churches you serve and in the great church throughout the world!

Suggestive Texts and Themes. (324)

New Year's Resolution: "As for me and my house, we will serve the Lord." Josh. 24:15.

Facing the New Year: "And thou shalt remember all the way which the Lord thy God hath led thee." Deut. 8:2.

The Crowned Year: "Thou crownest the year with thy goodness." Psa. 65:11.

Religion for the New Year: "Old things are passed away; behold, they are become new." 2 Cor. 5:17.

A New Year a New Opportunity: "Ye have not passed this way heretofore." Joshua 3:4.

The Source of New Year Happiness: "Whoso trusteth in the Lord, happy is he." Prov. 16:20.

Heart-Weariness in the Journey of Life: "And the angel of the Lord came again the second time, and touched him, and said, "Arise and eat; because the journey is too great for thee." 1 Kings 19:7.

Resolutions for the New Year: "I am resolved what to do." Luke 16:4.

Spared for Another Year: "Lord, let it alone this year also." Luke 13:8.

The Year's Purpose: "He brought thee out —to bring thee in." Deut. 4:37, 38.

The End of Time: "And I saw an angel stand upon the sea," etc. Rev. 10:5,6.

Seasonable Opportunity: "There is a time to every purpose under the heaven." Eccl. 3:1.

The Christian a Sojourner: "Pass the time of your sojourning here in fear." 1 Pet. 1:17.

The Old Year and the New: "Ye shall henceforth return no more that way." Deut. 17:16.

How to Have a Happy New Year: Prov. 3:13.

The Need of Haste: A New Year Message: "Brethren the time is short." 1 Cor. 7:29.

Life's Story Book: "We spend our years as a tale that is told." Psa. 90:9.

The Voyage and the Pilot: "So he bringeth them unto their desired haven." Psa. 107:30.

A Wise Man Measures Time: "A wise man's heart discerneth both time and judgment." Eccl. 8:5.

God Alone is Unchanging: "Thou art the same and thy years shall have no end. Psa. 102:27.

Include God in your Plans for the Year: "Go to now, ye that say, Today or tomorrow we will go unto such a city, and continue there a year, buy, and sell, and get gain." James 4:13.

The Uncertainty of the Year: "Ye know not what shall be done on the morrow." James 4:14.

The January Inventory: "Forgetting those things which are behind and reaching forth to those things which are before." Phil. 3:13.

The Art of Numbering Our Days: "So teach us to number our days that we may apply our hearts unto wisdom." Psa. 90:12.

New Things and New Men: "Old things have passed away, behold all things are become new." 2 Cor. 5:17.

A New Chance for the New Year: "Behold thou art made whole, sin no more, lest a worse thing befall thee." John 5:14.

New Year of Optimism: "Tomorrow the Lord will do wonders among you." Josh. 3:5.

Secrets of Happiness: "Happy is the man that findeth wisdom." Prov. 3:13.

The Divine Leader: "And the Lord went before them," etc. Ex. 13:21,22.

Peace by the Way: "See that ye fall not out by the way." Gen. 45:24.

Shifting Scenery: "The fashion of this world passeth away." 1 Cor. 7:3.

New Books Opened: "The books were opened." Rev. 20:12. Book of Providence. Book of God's Law. Book of God's Remembrance. Book of Individual Memory.

Follow Your Leader: "And he led them on safely, so that they feared not." Psa. 75:53.

Our Need of a Guide: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23.

A Brave Woman's Resolve: Ruth 1:16.

A Forward Look: Phil. 3:12-14.

Set Thine House in Order: "Set thine house in order, for thou shalt die and not live." Isa. 38:1.

The Flood of Years: "The Lord sitteth upon the flood." Psa. 29:10.

The Perpetuity of the Good: "Their works do follow them." Rev. 14:13.

New Year Voices: "Remember." Acts 20:31.

A Pleasant Prospect: "My presence will go with thee." Ex. 33:14.

New Year Motto. (325)

"With both hands earnestly." Micah 7:3.

What is true of the evil forces might be truly said of the forces for good. "Earnestly." This is how men are about the world's work. As we face the work of the kingdom of God:

I. There is great need of earnestness. "Resolved that I will live with all my might while I do live," was the sentiment of Jonathan Edwards. Earnestness in the clasp of faith on God, earnestness in the execution of his will.

II. Doing with both hands earnestly means joy. Pleasure results from going at things with all the heart. There is such a thing as being too religious to enjoy sin and too sinful to enjoy religion. Real joy comes out of life wholly surrendered, and with all its powers enlisted in the Master's cause.

III. Taking hold with both hands earnestly means power. Said a financier, "A bank succeeds when it gets a president who takes it to bed with him." Power—the atmosphere rising from red-hot hearts.—C. A. Terhune.

The Christ of the Centuries. (326)

"Jesus Christ the same yesterday, today, and for ever." Heb. 13:8.

I. The Christ of today is the Christ of the yesterday. In other words, all that enters into the Christian thought and life of today is the natural and essential outgrowth of what he was and did and taught. The historic Christ is the touchstone of Christianity, not only, however, as he is presented in the gospels, but also in the epistles.

II. The Christ of the yesterday is the Christ of the tomorrow. He cannot be outgrown. He can not be superseded. He can not be left behind. He is equal to the ever-growing and expanding needs of humanity.

III. The Christ of the yesterday and of the tomorrow will be the Christ of the eternal future. He has everlasting youth in his heart. He will be the satisfaction, the charm, the affulgence, and the felicity of the heavenly world. Christ stands alone in the history of the centuries. There could be but one Christ. There is no room in the wide universe for more than one Christ. "He is the fulness of him who filleth all in all."

The matter of supreme importance, then, to every living man is to become vitally related to Jesus Christ.—B. D. Thomas, D. D.

Following the Blue Print. (327)

What shall we do to make this New Year a really happy one?

I answer by asking: "How shall the man who has undertaken the building of a new house do his work, so that he will be happy in the doing of it; happier still when it is done; and more than that, so that the owner of the house will be happy to come in and make it his home?"

The secret of the builder's success is that big roll of paper which he carries about with him, and which we see him often unrolling and making a close study of.

The roll is a "Blue Print." It is the architect's skillfully drawn "Plans and Specifications;" and the contractor's object in consulting it so often and so carefully is to make sure that he follow the architect's directions with the utmost fidelity and precision; yes, even down to the very smallest and finest details; and the finer the work, the greater his anxiety to do it well.—Addison Ballard.

New Year. (328)

The New Year is a new opportunity. Do not become discontented because so much time hitherto has been wasted in plodding. Better be cheerful and lose not a moment before employing the more promising chances now. It may do a belated worker good just to sing a couple of bright little verses once in a while:

"There was a man, he had a clock—
His name was Matthew Mears—
Which he wound it regular every night,
For almost twenty years.

Until at length that favorite clock
An eight-day proved to be;
And a madder man than Mr. Mears
You needn't expect to see."

Be sweet and go right on with your work. —H

New Year Opportunity. (329)

The call of the New Year is the voice of opportunity. Many noble privileges yet await the alert mind, and a thousand tasks challenge the willing hand. And persistent effort often accomplishes the thing which first appears to be impossible.

"Baby, you can't move that table. It's as big as you are," said a mother to her little girl. This was spoken after she had watched the three-year-old trying to move a table, and observed that the strength of the child did not appear to be equal to the task. But the child was undiscouraged, as she swiftly answered: "Yes, I can. I'm as big as it is."

Various are the ways in which we may express ourselves, and thus helpfully relate our lives to the needs of the world.—W. J. Hart, D. D.

How to Have a Happy New Year. (330)

It was at a girls' summer school, years ago, when one of the girls rose and said to Alice Freeman Palmer, who had been talking with them:

"Mrs. Palmer, you are always so cheerful and happy; will you tell us, please, how can we be happy?"

"I will, dear," said this saint of her sex. "I will give you three very simple rules:

"The first is this: Commit something to memory every day, something good. It needn't be much. Three or four words will do—just a pretty bit of a poem or a Bible verse.

"The second rule is this: Look for something pretty every day, and don't skip a day, or it won't work.

"My third rule is this—now, mind, don't skip a day: Do something for somebody every day. That is all there is to it, dear. You'd better try it."

These three rules are just as good as when they were spoken; they will work always and everywhere, in the country as well as in the city; for women as well as for girls. They will make a farm-house warm in the chill winter and a tenement cool in the blazing summer. They will help to make us masters of our lives. They are so plain that everybody can understand them and so practical that everybody can keep them. No matter how lowering and how gray the sky these rules infallibly will make the sun shine through.

A New Year Parable. (331)

Dr. David Smith has given us a beautiful incident which he calls "a parable of life."

He writes: "A few seasons ago a little yacht was cruising among the Western Islands of Scotland, and one sullen evening a gale set in from the broad Atlantic. It came moaning over the long, rolling swell, and caught the frail craft off a perilous lee shore. There was no shelter at hand; but the old skipper had known that treacherous coast from boyhood, and he said that there was a harbor some distance away, and he thought he could make it. And so, through the darkness, lit only by the gleam of phosphorescence in her wake, the little ship went plunging on her course amid the wild welter of wind and wave. At length she swung into smooth water; and they let go the anchor, and, turning into their berths, went peacefully to sleep.

In the morning the owner came on deck and surveyed the scene—a little loch, girt about by dark, purple mountains. It was a quiet haven; but, looking toward the entrance, he beheld a narrow channel, with sharp rocks jutting here and there, and all awash with boiling surf. To think of passing that way! The least swerving of the tiller, and those jagged teeth would catch the frail timbers, and grind them to splinters, and every life would perish. He gazed awhile; then he shuddered, and, turning to the old skipper, he exclaimed, 'Did we—did we pass there in the darkness?'"

We regard the call of the new year, and we are astonished at the wisdom and the goodness of God which have led us so patiently and successfully through the perilous places of the past year. "And we shall never realize what a debt we owe to the unseen love which has attended us until we get home to the city of God, and from its shining battlements survey the long road which we have traveled over the wide wilderness." God has been our Guide, our Pilot.

"He leads us on
By paths we do not know.
Upwards he leads us, though our steps are slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day:
Yet, when the clouds are gone,
We know he leads us on."

—W. J. Hart, D. D.

The New Year and Patience. (332)

You have all heard the expression, "Patience on a monument," yet you have never seen patience there. I saw patience the other day. Standing at the jeweler's vindow, I saw the watchmaker putting together such a tiny watch. I thought of the great patience required to gain his great skill in handling such minute things. Some people have an idea that patience does nothing—simply waits; but patience and passion are nearly related. One of our great soldiers in a battle said to his officers, "Hard pounding this, gentlemen; but we will see who can pound the longest." Patience is really the power to endure, to hang on to a thing in face of the greatest difficulties until it is successfully accomplished. Patience is strength, strength to work and wait. It is not waiting for something to turn up, it is working until the something is turned up. Try, try again. Cultivate patience as a New Year virtue.

Speech Without Words. (333)

A dear little child about two years old was lying in bed one morning looking into her mother's face. The mother was also looking steadfastly at the child. For some time neither spoke; but at last the little one said with a smile, "You is talkin' to me, mama." "No, dearie," said the mother; "I did not say anything." Quickly came the reply, "Yes, mama; you is talkin' to me wiv your eyes, and you say, 'Oh, you dear little girl, how I do love you.'" That is what we can have in all our faculties. Eyes that speak love, ears that listen lovingly, hands that move at love's impulse, feet that go on errands of love, brains that are always planning loving deeds, every faculty baptized in the glory of the sunshine of love—that is the speech of the angels of God. Let us cultivate it more this coming New Year.

"To Be Continued." (334)

"We spend our years as a tale that is told." Story telling fills a large space in Eastern life where imagination is vivid, books are few, and life instinctively assumes dramatic forms. Groups of persons quickly gather around the story-teller who tells some tale illustrative of life. Our human life has ever been compared to such a tale. It unfolds around a plan or plot in which various skeins are woven into one web of life, culminating in its climax or

tragedy. We should endeavor to build our lives around a principle that will gather all days and events into one plan that will grow in power and rise to its ideal. Some people's lives are a series of miscellaneous and unrelated incidents and not a continuous plan; they are merely telling disconnected anecdotes and not a story. No story ever really ends, but only leads up to a situation that runs on into another story. Sometimes at the end of the chapter we read, "To be continued." The application is plain. Our life story is never really completed in this world and at its end we are plainly notified that it will be continued. The life here runs on into the life beyond, and there life's tale will unfold upon a grander stage and come to its true culmination.

Day by Day. (334a)

"We should waste no moments in weak regret
If the days were but one;
If what we remember and what we forget
Went out with the sun,
We should be from our clamorous selves set free
To work and to pray,
And to be what the Father would have us to be,
If we had but a day."

Acts and Resolutions. (335)

Horace Mann once remarked: "I have never heard anything about the resolutions of the disciples, but a good deal about the acts of the apostles." It was a keen criticism, which every Christian will do well to remember. The boy who wrote, in an examination, that "resolution" meant "something that melted down" was not as wide of the mark as he might have been. That is what happens to every resolution that does not get into action; and without action, resolution is not only worthless, but has a harmful reaction, since it accustoms the mind to decide and then stop short of action.

Modern psychology declares, indeed, that action will produce feeling, if it is kept up. The act of smiling, persisted in, will evolve a cheerful feeling. The act seems to be the important thing, and to draw the mental processes after it. When a young man or woman desires to be a Christian, the doing of Christian acts will help along more than any amount of anxious meditation or excited feeling. Any man who wants to find Christ, and who will take the beatitudes and go doggedly to work to act them out, will find himself a Christian disciple before he knows it, ready to accept Christ, needing him with a personal need, understanding his words better every hour. "If any man willeth to do his will, he shall know of the teaching," were the Saviour's own words, and they remain as true as when spoken in Galilee. The way to God is through the gate of action.—J. R. Miller, D. D:

Make it Better. (336)

An old painter of Sienna, after standing for a long time in silent meditation before his canvas, turned away, saying, "May God forgive me that I do not do it better!" May this prayer also be upon our lips, as with a glance backward we step out upon the threshold of this new year.

Last Year's Weak Points. (237)

A general, who had led his army a long and tedious journey through a wilderness, was about to encamp them for the night, when he received word that the enemy was planning to attack him at a certain point. "Double guard that point tonight," was his order. If you want this year to be the best of your life, double guard all last year's weak points.

Don't Forget the Compass. (338)

A ship was wrecked. As the sailors were making their escape in small boats, suddenly two of them sprang overboard, swam back and entered the ship. They soon reappeared with something in their hands, and swam at great risk to their boats. They had forgotten to take their compass. As you set sail, Christian, into the great, unknown sea of 1914, forget not to take with you God's compass, which contains sure and explicit directions, for it is his compass alone that will guide you to the safest harbors and the strongest fortified ports.

How's This for a New Year's Resolution? (339)

A little more deed and a little less creed,
A little more giving and a little less greed;
A little more bearing other people's load,
A little more God-speeds on the dusty road;
A little more rose and a little less thorn,
To sweeten the air for the sick and forlorn;
A little more song and a little less glum,
And coins of gold for the uplift of the slum;
A little less kicking the man that is down,
A little more smile and a little less frown;
A little more Golden Rule in marts of trade.
A little more sunshine and a little less shade;
A little more respect for fathers and mothers,
A little less stepping on the toes of others;
A little less knocking and a little more cheer
For the struggling hero that's left in the rear;
A little more of love and a little less hate,
A little more of neighborly chat at the gate;
A little more of the helping hand by you and me,
A little less of this graveyard sentimentality;
A little more of the flowers in the pathway of life,
A little less on coffins at the end of the strife.

Saved by a Resolution (340)

The late Dr. Henry Clay Trumbull made it a rule of his life never to walk between the rails on a railway track. Once he was walking where there were a great many tracks, when suddenly he saw two trains rushing upon him from opposite directions. There was not a moment to think. He fell back on his previous resolution and stood still. His life was saved. The trains whizzed by him on either side. He was, according to his formerly-made resolution, between the tracks and not between the rails. The earlier resolution it was that saved him when caught in a sudden peril. Just so, many a soul has been saved in the midst of a

sudden and terrible onslaught of temptation—just by some fixed resolution that was formed in an hour of calm or of spiritual exaltation. People do talk jestingly of making new resolutions of good at the beginning of the year. But they jest with a sacred thing—a great pledged privilege which is in the verv constitution of the year God has vouch-safed his children.—H.

The Next the Best. (341)

When Thorwaldsen was asked, "Which is your greatest statute?" he replied, "The next one." "If I cease to become better," Cromwell is said to have written in his Bible, "I shall cease to be good." Even the best may be bettered. Indeed, it must be bettered if it is not to grow worse. We are meant to advance always upon our past. All that we gain each year is meant to be, not a level on which we will stoo, but a place from which we will ascend. This means that we must plan and purpose to go on to better things—that good resolutions are necessary to moral and spiritual advancement. For this reason, if for no other, good resolutions are a duty.—H.

Next Year Text. (342)

Dr. Theodore Cuyler's favorite text for the New Year was: "Let thine eyelids look straight before thee." There is profit in looking backward, but there is more good in the forward look. It is wise to study the past until we see the mistakes we have made, but it shows more wisdom to look forward and concentrate our gaze upon the thing- that may be done in the future.

How the Years Tell. (344)

·I am not simply what I am, but what I was, as well. As a tree gathers up all the growths of former years, and contains them in itself, so my life is the summary and substance of all my past. All that I was, I am. What a solemity this fact gives to our daily living! Every today will soon become a yesterday, and then it will be fixed and stereotyped forever, but it will still be a part of myself. O man! O woman! look out for your todays, if you would have your yesterdays look backward with a smile.—The Watchword.

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EVANGELISM

Right after the New Year is a good time to begin evangelistic work in double earnest. Ears are more disposed to hear and hearts to heed the Gospel call. Ring it out, brethren, in dead earnest. The appeal of a pastor to his young people was in these words: "The New Year is a good time to begin a new life. Make your vows and keep them. Leave off the habit of sin and neglect. Let the Master come into your life as your Teacher and Guide. He knocks for admission. He waits to enter. The pierced hand still knocketh, and the form of your Saviour still stands at the door. Will you admit him? If you will not, the time will come when you will stand entreating him to admit you to his home above.

The right life—the righteous life—is the only true life. All other is narrow, obscure, unreal. The Christ-life is the abundant life. Our father places us here. It is his appointment. He knows us. He knows our life. It is no enigma. It is no riddle. We are not adrift upon an unknown sea. Our future may be directed by him. He will place before us a chart and compass and sail. He will become our Pilot. He will rebuke the winds and waves. He will take passage with us, and bring us into the desired haven." Let us take such a call as this upon our lips and seek to win souls to Christ.

Suggestive Texts and Themes. (345)

Coming to Christ: "Him that cometh to me I will in no wise cast out." John 6:37.

An Invitation Slighted: "But they made light of it." Matt. 22:5.

Soul Winning: "He that winneth souls is wise." Prov. 11:30.

An Open Confession: "I will declare what he hath done for my soul." "Psa. 66:16.

Become a Christian—Why Not? Matt. 4:17.

Ought We to Expect Pentecosts? Acts 2:22-47.

The Opened Heart: Acts 16:14.

Persuading Men: 2 Cor. 5:11. Almost persuaded, Acts 21:28. Never persuaded, Luke 16:31. I am persuaded, Rom. 8:38, 39.

Daily Things in the Early Church: Sinners daily saved, Acts 2:27. Churches daily multiplied, Acts 16:5. Scriptures daily searched, Acts 16:11.

The Lord's Joy in Saving Sinners: As the shepherd's over his sheep, Luke 15:7. As the buyer's in his treasure, Matt. 13:44. As the bridegroom's over his bride, Isa. 62:5. As the reaper's over his sheaves, Psa. 126:6.

The Great Deliverance: Gal. 1:3, 4. I. The Giver, our Lord Jesus Christ. II. The Gift—himself. III. The object—for our sins. IV. The end—deliverance from the world.

The Soul's Debt Paid: 1 Pet. 1:18, 19.

God's Invitation: Luke 14:7.

The Christian a Soldier: I. His captain, Heb. 2:19. II. His comrades, Phil. 2:26. III. His armor, Eph. 6:11-18. IV. His enemy, 1 Pet. 5:8. V. His fight, 1 Tim. 1:18.

Giving Earnest Heed: Heb. 2:1.

God's First Things: "Seek ye first the kingdom of God." Matt. 6:33.

Come and See: John 1:39.

Christ Seeking Sinners: Luke 19:10.

How God Forgives Sinners: I. Frankly, Luke 7:42. II. Freely, Eph. 4:32. III. Fully, Col. 2:13; Heb. 10:17.

Decision for God Demanded: "Who is on the Lord's side?" Ex. 32:26.

The Soul Neglected: "As thy servant was busy here and there, he was gone." 1 Kings 20:40.

The Dignity of Adoption: Rom. 8:14.

The Day of Salvation: "Behold now is the accepted time; behold now is the day of salvation." 2 Cor. 6:2.

Christ Knocking at the Heart: Rev. 3:20.

The Gospel Feast: Luke 14:16-20.

The Sleeper Aroused: "What meanest thou, O sleeper? Arise and call upon thy God." Jonah 1:6.

Neglect of Salvation: "How shall we escape if we neglect so great salvation? Heb. 2:3.

Continuing. (346)

I. In the love of Christ, John 15:9.
II. In the Word of Christ, John 8:31.
III. In the grace of God, Acts 13:43.
IV. In the faith, Acts 14:22; 2 Tim. 4: 2, 6-8.
V. In the things learned, 2 Tim. 3:14-15.
VI. In prayer, Col. 4:2; Luke 18:1.

Philip and the Eunuch. (347)

Acts 8:26-29.

Individual Work for the Individual.

I. When most successful with crowd in Galilee, Philip was ordered to go toward Gaza, "which is desert."

II. Philip found Providence had been doing individual work before him. Brought the eunuch upon the road at just the right time to meet Philip, and under circumstances most favorable—returning from worship at Jerusalem and reading Isaiah's prophecy concerning Christ.

III. The Spirit joined Philip in the personal quest. Directed Philip, v. 29. Sealed his preaching, v. 35.—John Balcom Shaw, D. D.

Boys of the Bible. (348)

I. The cheerful boy: Isaac, Gen. 21:5. Isaac means "laughing." A joy to his parents, v. 6. A willing, obedient disposition, makes cheerfulness.

II. The ambitious boy: Joseph, Gen. 37:5-8. Ambition when it is good, is consistent with innocence and purity.

III. The devout boy: Samuel, 1 Sam. 2:18. The boy who loves God's house and hears God's voice, and who serves God as best he can.

IV. The patriotic boy: David, 1 Sam. 17:40. The boy who defends his father's flock and his country at the risk of his life.

V. The heroic boy: Daniel, Dan. 1:8. The boy who is brave enough to say, "No," in a king's palace. Learn to say, "No," and it will prove to be of more use to you than to read Latin.

What is a Christian. (349)

I. In faith, a believer in Christ. Mark 16:16.
II. In knowledge, a disciple. John 8:31.
III. In character, a saint. Rom. 1:7.
IV. In influence, a light. Matt. 5:14.
V. In conflict, a soldier. 2 Tim. 2:3.
VI. In communion, a friend. John 15:15.
VII. In progress, a pilgrim. Heb. 11:13.
VIII. In relationship, a child. Rom. 8:16.
IX. In expectation, an heir. Rom. 8:17.

Daily Things in Christian Life. (350)

I. Daily renewing of the inner man. 2 Cor. 4:16.
II. Daily reading of the Word. Neh. 8:18.
III. Daily prayer to the Lord. Psalm 76:3.
IV. Daily praising of the Lord. Psalm 72:15.
V. Daily exhortation of one another. Heb. 3:13.
VI. Daily cross to bear. Luke 9:23.

Three Great Questions. (351)

I. What have I done?—The careless sinner. Jer. 8:6.
II. What must I do?—The anxious sinner. Acts 16:20.
III. What shall I do?—The undecided sinner. Matt. 27:22.

These tell the progress of a soul from indifference to anxiety, then to decision for, or against, Christ.

Three Conditions of Soul. (352)

Psalm 63.

I. My soul thirsteth—desire, verse 8.
II. My soul shall be satisfied—decision, verse 15.
III. My soul followeth hard—devotion, verse 24.

The Two Roads. (353)

I. Two gates—the wide and the strait. Matt. 7:13.
II. Two roads—the broad and the narrow. Matt. 7:14.
III. Two classes—the many and the few. Matt. 7:14.
IV. Two destinations—destruction and life. Matt. 7:14.
V. Contrasted—profit, loss, gain. Matt. 16:25-27.

No middle path, no third class, no intermediate destiny.

A Threefold Manner of Life. (354)

I. Soberly—In regard to ourselves. Rom. 12:3.
II. Righteously—In respect of the world. Prov. 2:20.
III. Godly—In relation to God. 2 Tim. 3:12.

Divine Riches. (355)

I. Riches of mercy. Eph. 2:4.
II. Riches of grace. Eph. 1:7.
III. Riches of goodness. Rom. 2:4.
IV. Riches of glory. Phil. 4:10.
V. Riches of God. Rom. 11:33.

There is a mine of wealth in these few passages of Scripture.

Christian Readiness. (356)

I. Ready an answer. 1 Peter 3:15.
II. Ready to preach. Rom. 1:15.
III. Ready to distribute. 1 Tim. 4:18.
IV. Ready for every good work. Titus 3:1.
V. Ready to die. Acts 21:13.
VI. Ready to meet the Lord. Luke 12:36.
VII. Ready to enter the glory. Matt. 25:10.

The Sailor's Card. (357)

"Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:32.

At the close of a prayer meeting among sailors, a young seaman, who only a few nights before had been converted, came up to the leader, and requested him to write a few words upon a blank card, because he said: "You will do it more plainly than I can." "What must I write?" said my friend. "Write these words, sir: 'I love Jesus—do you?'" After he had written them, my friend said: "Now you must tell me what you are going to do with the card." He replied: "I am going to sea tomorrow, and I am afraid if I do not take a stand at once I may begin to be ashamed of my religion, and let myself be laughed out of it altogether. Now as soon as I go on board, I shall walk straight to my bunk and nail up this card upon it, that every one may know that I am a Christian, and may give up all hope of making me either ashamed or afraid of adhering to the Lord."

The young sailor was right. A bold front is often more than half the battle, and many a general has saved himself from being attacked by making what is called a "show of force." So let it be with you in the carrying out of your religious convictions. Meet your assailants, not with retaliation, but with calm fortitude.

"O, What a Change!" (358)

One evening during the Torrey-Alexander meetings held in Philadelphia, the vast audience was singing the hymn describing the change which will take place when our Saviour shall appear. An old man, sitting near the platform, joined most heartily, especially in the chorus. Mr. Alexander, who has the sharpest eyes, noticed the old man, and in his winsome way asked if he would not rise and sing the chorus by himself. The request was complied with, and a somewhat quavering voice sang the words:

"Oh, what a change! Oh, what a change!
When I shall behold his wonderful face."

The old man sat down. Mr. Alexander said: "My friends, these words mean more to our friend here than you and I can imagine. To see our Saviour's face will be a joy to us, but what will it be to him whose eyes are closed to all earthly sights, for he is blind."

Hid in the Wall. (359)

At the beginning of the Reformation, Martin of Basle, came to a knowledge of the truth, but, afraid to make a public confession, he wrote on a leaf of parchment, "O most merciful Christ, I know that I can be saved only by the merit of thy blood. Holy Jesus, I acknowledge thy sufferings for me. I love thee! I love thee!" Then he removed a stone from the wall of his chamber and hid it there. It was not discovered for more than a hundred years. About the same time Martin Luther found the truth as it is in Christ. He said: "My Lord has confessed me before men; I will not shrink from confessing him before kings." The world knows what followed, and today it reveres the memory of Luther; but as for Martin of Basle, who knows of him?—David J. Burrell, D. D.

Robbing Christ. (360)

A minister conversed with a man who professed conversion. "Have you united with the church?" he asked him. "No, the dying thief never united with the church and he went to heaven," was the answer. "Have you talked with your neighbors about Christ?" "No, the dying thief never did." "Have you given to missions?" "No, the dying thief did not." "Well, my friend," said the minister, "the difference between you two seems to be that he was a dying thief, and you are a living one."

Loss of Life's Testimony. (361)

An aged nobleman who lived his life as a man of the world, was visited by God's grace when he was past four-score and became a truly changed man, and spent the remainder of his life in humble faith and hope. When Christian friends congratulated him on the wonderful mercy and forbearance that had been extended to him by God who had spared him, a look of sadness would come over the old man's face as he replied, "Yes, my dear friends, thank God my soul is saved, but my life is lost, my life is lost."

Christ Conquers our Hearts. (362)

A gentleman in New York had a fine copy of Hoffman's "Jesus Talking to the Doctors." One day a judge of the Supreme Court came in on business. He was instantly attracted by the picture on the easel. His eyes went back to it, as he talked, again and again. Later in the morning he came back again and said, "I want to see that boy again." The gentleman said, "Take it into my private office and look at it as long as you want to." An hour passed, and then he came out and laid the picture down, with tears running down his face, and said, "The boy has conquered me," and he went out to become an earnest Christian devoted to the Master.—Dr. Robert E. Speer.

Looks at Christ. (363)

Sir Joshua Reynolds used to say, "I only look at the best pictures. A bad one spoils my eye." The more we look at Christ the more shall we become like Christ.

Latch on our Side.

A man stopped a preacher in a street of London, and said: "I once heard you preach in Paris, and you said something which I have never forgotten, and which has, through God, been the means of my conversion." "What was that?" said the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate him. It was a new thought to me that Christ was waiting for me to open to him."

MISINTERPRETED TEXTS

WILLIAM EVANS, MOODY BIBLE INSTITUTE, CHICAGO, ILL.

1 Peter 3:18-20—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

1 Peter 4:6—"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

A second probation for the human race has been based upon these passages. The preaching spoken of here is made to mean the proclamation of the good news of salvation. Accordingly men, who have lived a sinful life while on the earth, and who died in their sin, will be given another chance after death. If they then repent and believe they will be saved. Without doubt this is a pleasant doctrine for some people, but is it the true teaching of these verses?

Two different words are used to describe the preaching spoken of in these passages; in 3:19 the word means 'to herald'—a word sometimes used of preaching the gospel, but one which carries with it also the idea of 'a herald.' It is the word used by the victorious gladiator in the arena, who, with his foot upon his conquered antagonist, cries out triumphantly of his victory. The word used in 4:6 is the regular word used for the proclamation of the good news, and is not, I think, used in any other sense—as is the case with the word used in 3:19—in the New Testament.

With this understanding of the principal words of these passages before us, let us endeavor to ascertain their meaning. In the Old Testament times the world of the departed dead was divided into two parts: the upper part being called Paradise or Abraham's bosom, in which Lazarus, after his death, found himself (Luke 16:22, 23) and the lower part, known as 'sheol' (hades), in which Dives, the godless rich man found himself on awaking in that other world. Into the upper part went all the Old Testament saints, also the dying thief on the cross (Luke 23:43); into the lower part, went all the godless of the Old Testament times, described, by way of illustration in the text as those "which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing."

It was to this latter class that Christ heralded his victory over sin, death, and the devil. For this reason the word "herald" is used. If Christ had preached to these lost souls the good news of salvation then another and different word might, probably should, have been used. Christ's purpose in visiting the world of lost spirits was to proclaim himself victor, to make a shew of principalities openly and to triumph over them. (Col. 2:15).

To the Old Testament saints in the upper part of the world of the dead Christ went also. But it was with a different purpose in mind that the Son of God visited the place that contained the spirits of the righteous dead. What was that purpose? We are told in Ephesians 4:8 that "when he ascended up on high he led captivity and gave gifts unto men." All the Old Testament saints who died previous to Christ's death and resurrection were, in a sense, under the power and sovereignty of the ruler of death, that is the devil (Heb. 2:14). But when Jesus Christ died on the Cross he paid the penalty due to sin, and robbed death of its power, and entering into that upper part of the world of departed spirits, took captive all those Old Testament saints who had, for so long a time been in captivity to Satan, and led them as his own captives, into the paradise which is above, so that now to die, is to depart and be with Christ, and that is in heaven.

If this be the true interpretation of these verses in Peter then there is absolutely no ground therein for the doctrine of a second chance or probation.

Acts 26:28—"Then Agrippa said unto Paul, Almost thou persuaded me to be a Christian."

Very few texts, if any, have been used more than this one to describe that condition of soul that brings a man to the kingdom, and makes him almost a Christian. It is urged from this verse that the appeal of Paul had made such a profound impression upon the mind of the Roman official, Agrippa, that there remained but one step between him and Christ, that he was almost persuaded to become a Christian. So many sermons have been preached along this line and based upon this text; so many sacred memories are so closely associated with it; so many persons have been awakened to see the danger of position of mere nearness, of being almost a Christian, and not yet completely out and out a follower of Christ, that one is loathe to say any word against the meaning so often, and yet so erroneously put upon this verse, least it should seem sacreligious. But the truth is what we should seek for, and the glory of God is not enhanced by putting a false interpretation upon Scripture even though such treatment may bring about certain results. We should not do evil that good may come from it.

The Revised Version throws much light upon the meaning of the passage under discussion. It translates the verse as follows: "And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian." These words seem to have been uttered under the breath and in a sneering way, as if to say, "Would you try to make a Christian out of me with such meagre arguments as these." No, Paul and those present, must not think that Agrippa is to be won over to the sect of the despised Nazarene so easily as that. Agrippa is not here revealed as an honest inquirer, almost persuaded to accept the truth as Paul, the apostle, presented it, but as a sneering cynic, who would fain make light of the famous prisoner of Jesus Christ, and his splendid appeal.

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workingmen—a situation which can be ignored only at the peril of society.

Judge Gary, at a public dinner, referring to this "sinister feeling of unrest throughout the world," remarked: "I say to you that things are being said and printed similar to the incendiary speeches which aroused the peasants of France and caused the French revolution. Unless something is done the spark will burst into flame." Agitation was not the "cause" of the French revolution. Incendiary utterances might be the occasion, but could not possibly be the cause of a nation-wide or world-wide uprising.

A torch never sets anything on fire where there is nothing inflammable. Some millions of prosperous and contented citizens do not extemporize "a sinister feeling of unrest throughout the world" simply to oblige fanatical agitators. World-wide movements spring from world-wide conditions and causes.

* * *

Increasing Wealth and Luxury.

In 1903 a writer in the World's Work gave a list of corporations, the aggregate wealth of which indicated "in approximate figures the extent of the Morgan influence," viz., $6,268,000,000. In 1911 a writer in the Wall Street Journal gave a list of banks, trust companies, and insurance companies by name, together with railroads and industrials, all controlled by Mr. Morgan, the assets of which aggregated $4,874,197,897.

Railroads partly financed by him and other interests brought the grand total up to $9,300,000,000, as the aggregate wealth actually controlled or indirectly influenced by this one man. This is $2,000,000,000 more than the entire wealth of the nation in 1850, when many men still alive were beginning business. If our economic system remains the same, and no legal impediment is imposed, in view of the opportunities afforded by the approaching development of four and a half continents, it is entirely conceivable that fifty years hence a single coterie may control as much of the world's wealth as is now owned by all the people of the United States.

* * *

Turn now to the peril of luxury which has followed wealth like a blighting shadow.

Few who command the means of gratifying every desire are strong enough to live the simple life. Inclination to self-indulgence, always a strong current, is a stream which, unless damned by a powerful will, always flows down to lower levels.

Luxury renders effeminate, then sensuous, then sensual; and national sensuality means national decay. Men are never pampered into greatness. Herodotus wrote: "It is a law of nature that faint-hearted men should be the fruit of luxurious countries, for we never find that the same soil produces delicacies and heroes."

In the world's past, luxury was a peril of the few; it is now a peril of large and rapidly increasing numbers. There are luxuries within easy reach of the average man today, which were impossible to the king a few generations ago.

Moreover the luxury which looks down on him from the palace, and mocks him from the show window, and flashes past him in the automobile, excites his envy and increases his discontent.

What do men of this large class think when they read of paying $10,000 for a cradle, $38,000 for a washstand, and $65,000 for a dressing table, $1,000 for a hat pin, and $20,000 for a hat—a man's hat, too!—$50,000 for a piano, $75,000 for opera glasses, $280,000 for a string of pearls, and $600,000 for a diamond necklace?

A year or two ago the papers announced the completion of the $7,000,000 mansion of a former Senator. This palace has 121 rooms for one small family. Mrs. Booth found seven families huddled in one small room in this same City of New York. In the same paper in which were described the $300,000 pipe organ, the $500,000 worth of rugs, and the $2,000,000 worth of pictures in this $7,000,000 palace, I read on another page: "Pekin, China, Dec. 19.—Roads in the Yangtse-Kiang famine district are dotted with the dead and the dying from hunger, and the cold season is intensifying the distress. It is estimated that more than a million children have been sold by their parents to procure food." Look on this picture, and then on that.

What is the natural effect on a man whose stomach and pocket book are alike empty, when he reads of a dinner costing $25 a plate?

At a banquet given in honor of a dog, the host, in the midst of the dinner, formally decorated the dog with a diamond collar worth $15,000. That dog collar would have given several promising young men or women a liberal education.

Several years ago there appeared a statement in the press that by reason of a drop in certain stocks Mr. Rockefeller, for a time, lost a million dollars a minute. If this is true, by a reversal of conditions he might have gained a million dollars a minute quite as easily. Later the public read that one of the large owners of the Singer Sewing Machine property went to bed worth many millions and woke up next morning worth $29,000,000 more. "Twenty-nine million dollars in a night!" or "A million dollars a minute!" carries tons of social dynamite.

Under the feudal system the overlord had a recognized and acknowledged responsibility for his retainers, and under the earlier system of slavery, even at its worst, the master was moved by self-interest to some care for the physical welfare of his slaves; but under the conditions of the new industry, as employed men became the guardians of their own rights and made their own bargains, the employer naturally came to feel that his duty to his employes had been discharged when he had paid them their wages.

In like manner men engaged in manufactures, or trade, or any other competitive endeavor, naturally fixed their eyes on their rivals rather than on the public welfare, with the result that everybody's business became nobody's business, which opened the door wide to all sorts of public abuses, such as the corrupt giving of franchises, the growth of the white slave traffic, the development of the police graft, which is selling the protection of the law to criminals, and other forms of festering municipal putrefaction.

Increase in Crime and Lawlessness.

The Great Republic has stamped upon itself the mark of Cain. In the United States from 1885 to 1912, inclusive, there were 202,679 murders and homicides. The figures are the total of the numbers annually reported by the Chicago Tribune for twenty-eight years. For the last ten years the annual average has been 8,818.

The Hon. Andrew D. White, writing in 1912 and referring to the number of homicides in this country during the preceding year as upward of 8,000, says: "I need hardly remind your readers that no other civilized country shows any approach to the figures above given. Great Britain and the British-American dominions upon our borders, which are supposed to live under laws substantially like our own, have relatively only about one-tenth of the yearly percentage of murders shown by the statistics of the United States. A similar difference, greatly to our disadvantage, exists between Continental European nations and our own."

The American Prison Association's committee on criminal procedure declares that "10,000 homicides are committed in this country every year—more than the aggregate number for any ten civilized nations, exclusive of Russia." One of the judges of Georgia has declared from the bench that there are more homicides committed in that one state than in the whole British Empire, with its population of $400,000,000. Seven years ago Judge Amidon stated that "during the last seventy-five years nowhere in the British Empire has a man been snatched from the custody of the law and sacrificed to mob violence." Contrast this statement with the fact that in the United States more than half a hundred are done to death by "lynch law" in a single year,—some of them having been taken violently from the sheriff's keeping.

The Century Magazine, in an editorial entitled "Lawlessness the National Vice," said: "In the last twelve months every variety of lawlessness known to man—private and official, labor and corporate, family and social—has been on view, in a degree of extreme development. And although these many crying instances were not evenly distributed over the country, similar events, differently placed in other years, remind us that no particular region has a monopoly of lawlessness, or is wholly immune."

The annual report of the Police Commissioner of New York City informs us that during 1912, 18,556 criminals were let off under suspended sentences; that of these, 417 had been convicted of burglary, 548 of petty larceny, 346 of grand larceny, and 18 of rape, which in several of our states is punishable by death or life imprisonment. We are further informed that "the judges restored to the proprietors of gambling houses 39 roulette wheels, 36 roulette tables, 16 faro tables, 11 crap tables . . . 11 steel doors designed to defend the places against police raids, 67,000 poker chips . . . and other paraphernalia necessary for gambling." Why should property which can have only a lawless use be returned to breakers of the law?

Causes of Lawlessness.

Again, we are told that the root of the whole matter is the fact that there is little discipline in the typical American family; that neither in the home nor in the school are our children trained to obey, and therefore, grow up with little respect for law or authority of any kind.

These facts are beyond dispute, and weighty, but the facts themselves need to be accounted for. Why are American children permitted to grow up without wholesome discipline at home or at school? Why are public officials permitted to regard as optional that which their oath of office requires them to do? Why are we so slow to inflict legal punishment and so hasty with lynch law?

When we attempt to account for American lawlessness, we must recognize certain historical influences. A frontier has moved across the continent in advance of the restraints and the established institutions of civilized society; and frontiersmen, hundreds of miles removed from a court of justice, not unnaturally reverted to primitive methods and took justice, or what they believed to be justice, into their own hands.

Again, there has been an unquestioned inheritance from slavery. Here are ten million negroes, many of whom are adult children, and all of whom are the descendants of adult children, who had freedom and its rights thrust upon them, but who had to learn slowly, if at all, its accompanying duties. They were released from their former masters long before they became their own masters, with inevitable results to themselves, to their children and to society.

But when all these causes have been allowed due weight, there is still a large unexplained remainder of lawlessness. Is not this to be ascribed to American individualism?

An individualistic community is lacking in social consciousness, the social conscience, and the social spirit. It has, therefore, only a dim sense of law which represents society and guards the rights of all against each, and each against all. Hence from the landing of the Pilgrims to the present time there has been a strong disposition to make the individual a law unto himself.

We have not in America, and apparently have never had, the profound and wholesome reverence for law which is the glory of Englishmen, and is at the same time the strength and ornament of English institutions.

Add to all this the resources of great wealth and our citizen becomes an uncrowned king, whose orders are obeyed by thousands even in distant lands. Myriads of men in the United States today have power to resist society and to inflict injury upon it never possessed before even by great noblemen. No one will question that the powerful individualism of many of these men is of the selfish type.

God's Grace Held Out.

Lincoln's proclamation of amnesty to the Confederates was issued regardless of their desire for it. Some held out for years. Some never accepted it. But it was theirs for the taking all the time. So with God's grace.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. Edgar Whitaker Work, D. D., Rev. Frank B. McAllister, Rev. James Learmount, Rev. George Ernest Merriam

CHRISTIAN STEADFASTNESS

REV. EDGAR WHITAKER WORK, D. D.

TEXT: "Let patience have its perfect work." James 1:4.

Texts come and go in the mind, but here is one that is expected to travel with us all through the new year. It is a text to learn by heart. It is a text to keep at the tongue's end. It is a text to think about and to pray about. It is a text to live with every day: "Let patience have its perfect work."

We have often heard about patience, but it remains for God's Word to tell us its great value, and to impress it upon the soul. This little sentence is like the staccato in music. It comes in quick time. The words are like trip-hammers, beating upon the heart. They will beat out music that is strong and fine. There is a great imperative in the Word of God. Somehow I feel that this text is irresistible. It seems to be knocking upon the door of the heart. There is a sound of finality about it. It says the last word on the subject. And it is a word of great importance.

Say this text over and over again a good many times, until it has fastened itself, not only upon the memory, but upon the very soul itself. Any one who will take this text of Scripture to his heart in this manner will find a world of good in it. It will come back to him many times throughout the year. It will solve many a difficulty, and help to meet many a problem. It will point the way out of trouble, and will at the same time serve to strengthen the soul within.

I. First of all let us find out what patience is. We soon discover that it is a much bigger word in the New Testament than it is in our ordinary conversation. We are apt to think of it as the quality or method by which we get along smoothly with our fellow-men. We think of a patient man as one who stands quietly by, one who has little to say, one who takes what comes without show of resistance. And we are not always sure that it is an admirable thing to be patient. There are times when we suspect that patience may lie at the root of weakness, and may even be responsible for much "masterly inactivity." We catch ourselves wishing now and then that these patient people would awaken and startle the world by doing something. We say of a quiet husband, for example, who has a termagant wife—"Poor man, how patient he is!"—but underneath our words is an unexpressed wish that he might assert himself and stand up for his own rights as a man.

Our idea of patience is thus confused by what we see and hear. Some one has written of "patience on a monument." He was thinking no doubt of this tendency to confuse patience with helplessness and inaction. The last place for patience is on a monument. Rather it must come to earth and stand and walk on the solid ground, and work at the tasks of men.

All this comes from belittling the word, and shrinking the idea. We need to go to God's Book constantly to have our definition of words clarified and our conceptions of things enlarged. The Spanish writers say of Christopher Columbus that he was one "who has a taste for great things." The Bible gives us large things to think about, and inspires us to cultivate a taste for them.

Now look into the New Testament and learn about patience. It is vastly more than the easy-going something that our conversation often betokens. It is no mere lubricant to make the machinery run smoothly; it is the solid, working order of the machinery itself.

Patience in the New Testament meaning of the term is steadfastness. It is the power of endurance, the grace of permanency, the art of going on, when the machinery creaks and threatens to stop altogether.

My plea is for the enlargement of our idea of patience. It is no mere good fortune of temperament, although one may well be thankful who was born with the gift of patience. It is no mere accident of comfortable circumstances, no mushroom growth that has come up in the moonlight of an easy life. Rather it is the strength that comes with the kingdom into the heart, the fixity and purpose that are born of a great love, the loyalty that grows with faith in the soul.

Think always of the kingdom and patience of Jesus. He has done a work that will never wear out. Time cannot spoil it. "The same yesterday, today and forever." If our Lord is so constant, so enduring, how ought we also to follow him in steadfastness.

If we are discouraged betimes, let us learn to think of the patience of Christ. Think of how he is pressing his way onward through the years. Think of how he never relaxes, never ceases and never retreats. Are you defeated and discouraged? Why, my friend, the patience of Jesus is enough to put the courage of a thousand battlefields into your heart.

II. The text tells us to let patience have its perfect work. This is as much as to say, let patience do its best for you, and the best that patience can do is something very good indeed. It is able to beautify and round out character even into completion—"That ye may be perfect and entire, lacking in nothing." May it not be that patience is one of those integral elements in life that has to do with everything else, so that

when it is present in abundance, the life grows towards completion, lacking in nothing? Certainly it is a serious defect when patience is left out, or when it is glaringly deficient. A man who has many virtues but who lacks in patience—what an anomaly such a one is. As if an artist should paint a picture, putting in many touches of beauty, but should fail to regard the sense of proportion in the whole picture, leaving the different parts of the picture awry, or as if he should totally fail to put expression into the picture, despite its many touches of beauty.

A great artist once criticised a painting by saying: "It is very fine, but it wants that!" There are many lives that want that—that sense of proportion, that fineness of balance, that fragrance of the whole life which seems to be betokened by the scriptural idea of patience. We have seen human souls whose patience was of such a quality that it seemed to be almost a foretoken of immortality, a note and promise of permanency.

We must let patience do its perfect work with us. Give patience a full and fair opportunity, and see what wondrous results will come.

Some years ago a gentleman was walking along a country road in South Africa. As hepassed by a house, a child tossed a stone at him. In playful mood the gentleman lifted it to toss it back again, when suddenly his eye caught a bright gleam in the stone. He had found a valuable diamond. The result was the opening of the rich diamond fields of South Africa. Do not toss patience away too easily. It is a fine diamond that you can ill afford to lose.

III. Let us be patient and steadfast in our faith. A steady faith is a growing faith. Each day witnesses some solid advancement in a life where faith constantly "takes root downward." It continues to "bear fruit upward." A steadfast faith breeds joy in the soul. An uneasy faith, that is "tossed about by every wind of doctrine," loses the sense of joy of stability. What a deep tone of gladness there is in the Psalmist's heart when he cries out, "My heart is fixed, O God, my heart is fixed."

We may well pray for a quiet faith, a faith that may have storms without, but no inward agitation, no shaking of the soul at its foundations, no rattling of the beams and rafters and windows of the house.

Ours is a restless age. Many believers in our day have grown uneasy and uncertain. The note of permanancy in faith is often missing. Many speak of their faith in terms of "perhaps" and "but" and "if" and other qualifying words. We need to let patience have its perfect work in our faith, so that we shall be able to say, "I believe," and not hesitate or tremble in saying it, so that we shall be able to say, "I know," and feel at the same time a joyous sense of stability and permanency in the soul.

IV. Let us be patient and steadfast in the work of life, and the work of the kingdom. "Blessed is the man," said Carlyle, "who has found his work." We can improve upon this beautitude. "Blessed is the man who having found his work, remains steadfast in the doing of it." Yet we need to remember that the work of life is sometimes merely to wait, and there is nothing quite so difficult as to practice patience in waiting.

This is the method of Nature. How patiently Nature waits for her results. Nature works by waiting. It is God's method as well. How patiently God waits through the years. God works by waiting. Oh! if we could but learn the secret of waiting patiently even as we work. It is the secret of enduring and triumphant prayer. "Pray without ceasing." It is the secret of successful labor, no matter in what sphere. "Be not weary in well-doing"—literally, be not worsted, worn out, defeated in doing your work.

The Kingdom of God needs many patient workers. Do you wonder that an apostle of the New Testament in pronouncing a benediction upon believers, gives it as from the God of patience. Character comes in ourselves and others, and in the society, of which we are a part, by working, waiting, praying and doing all with the benediction of the God of patience. Putting in the seed and watering it and tending it, until it is ready to come to leaf and bud and fruit—that is patience. Scattering the bread upon the waters and waiting, expecting and praying even "after many days,"—that is patience.

Character comes by slow but sure accretions, and the kingdom comes by patience. Not the crisis of some unnamed day of this year will contribute so much to the making or marring of life as the small duties of today or tomorrow which we do or fail to do.

The perfect work of patience is to make us see that it is worth while to endure, to suffer, to work and wait and pray for righteousness' sake. The perfect work of patience is to "love one another." Loving one another is making the best of one another, and doing the best for one another. And this is the perfect work of patience. It is the gentleness also, gentleness in speech as well as in thought. It is "speaking the truth in love."

In this good New Year of our Lord, wherein there will be much joy, but also much trial, and perchance some sorrow and pain and in which there will also be much work to do, let us hope and pray that patience may have its perfect work with us, "that we may be perfect and entire, lacking in nothing."

What God Does for us.

A Scotch minister at Inverness was about to enter his pulpit, when word was brought to him that an aged Highlander, eighty years of age, who had been converted at sixty, lay dying. Though there were only a few minutes to spare, he went over to see this man. Going to the house, he said to him, "I have just four minutes. Do you think you could tell me in that time how you were converted?" "Oh, yes," he replied, "I could tell you in two. When I was sixty years of age, the Lord Jesus came along and said to me, 'Sandy, I'll exchange with you.'" "Exchange, Sandy, and what did you give him?" asked the minister. And Sandy replied, "I gave him all my years of sin and my sinful heart, and he gave me in return his righteousness."

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SOFT TIRES

REV. FRANK B. McALLISTER

TEXT: "He hath settled on his lees." Jer. 48:11.

They were soft when the garage man brought the machine around for a demonstration. It certainly rode like a cradle. There was no jolt and no jar and Jones voted it the most comfortable car he had sat in. He was too new at the business to know that the tires had been partly deflated for his benefit before this initial spin.

A little experience of the road, however, taught Jones that tires are run soft for demonstration purposes only. They would last no time at all in actual service unless inflated good and hard. Whatever additional bump and jar results must be accepted as part of the motoring game.

I. Most of us crave comfortable environment and as few bumps as the roadway of life will allow. The day in which nothing happens to disturb his comfort of body or peace of mind a man starts in red. We mortals are happiest when things glide smoothly.

But for the majority of men travel in a cradle is impossible. It is a question whether it is even desirable. To choose a career because one can see no bumps in it is generally to invite some bad ones, in the end. Friends and surroundings may be selected with a sole view of avoiding any shock to one's comfort or complacency. But that way disappointment often lies.

In order to insure freedom from criticism one may surround himself with flatterers. It is not pleasant to be found fault with, so we pick friends who say only the things our ears itch to hear. We insist that the evidence be favorable before admitting it to court.

Now there is nothing in the world so healthful as occasionally to hear the truth about ourselves, no matter how harsh it may be. Whatever the shock to one's conceit, just and fearless criticism is an exceedingly helpful experience. He is a friend worthy of the name who is brave enough to tell us our faults. And in nine cases out of ten that same friend will stand by us loyally in the hour of need after the flatterers have deserted.

II. Some people are almost too pleasant. They are so anxious to say what is agreeable that they often fail to say what is true. Anxious to give no offense to anyone, they may prove little better at last than cowards and traitors. For an outright, damnable villain take Tito Melema in George Eliot's Romola—a gracious man, unwilling to disagree with anyone but at heart wholly false to everyone. Better the frank criticism of an honest man than dishonest and perfidious praise.

III. It is very difficult indeed to run through life on soft tires. No matter how much we dread change, interruption, upheaval, these experiences are pretty sure to come. Life is turned upside down, hopes are shattered, established habits are broken up. But these bumps and jounces are all incidents of the road and part of our education.

Of Moab the chronicler recorded: "He hath settled on his lees." He had become stagnant and lazy. He was quite content to retain all his moral sediment. It is so with many of the sons of men. Years of unbroken health, steady business prosperity, an undiminished family circle, these blessings may put men quite completely at their ease.

IV. But ease cannot continue permanently. Change is inevitable. New departures must be undertaken. We are liable to get off the macadam and into rough going before we realize it. Then men need all the spiritual stamina that life has imparted. Happy they who are fitted to "endure hardness" and to take the shocks of the road without disaster.

THE YEAR'S RECORD: TALK TO CHILDREN

REV. JAMES LEARMOUNT

COLUMBUS, when he was homeward bound after that wonderful voyage when he discovered the new world, was overtaken by a terrible storm. He suffered indescribable agony, not because he feared to lose his life or the lives of his crew, but he was afraid that his magnificent discovery of a new world would all go down irrecoverably into the abyss, and that, too, not far from land. He therefore hurriedly committed to the deep entries of his discovery in bottles, in the hope that some day they might reach land. He had made a splendid record, and he didn't want it to be lost.

I have been wondering whether many of us care to have our record of this year preserved. I believe that most of us would be exceedingly glad to lose much of our record. Many things we have said and done that have not been right.

A German writer records for us a dream he had. In his dream he saw a long procession of men and women passing by his window, and upon looking more closely he was startled to find that those men and women were the companions of his childhood. They appeared all to be respectable, and to have done very well in life. He himself was old, infirm, diseased, and his whole life had been wasted, until now he was a complete wreck. In an agony of despair he cried out: "O God, give me back my youth!" and in his terror he awoke—it was but a dream! He was still young, his life was yet before him, and he resolved to live that life better than he had commenced it. His life might have ended like the great poet's who wrote on his thirty-sixth birthday:

"My days are in the yellow leaf,
The flowers and fruits of love are gone;
The worm, the canker, and the grief.
Are mine alone."

Thankful I am that you boys and girls are still young, with your life-work all before you.

It is not too late to correct your mistakes, and begin your lives on right lines—lines of truth and righteousness.

Do not continue sowing seeds that will provide your future misery. Tom Hood in his poem "The Lady's Dream," tells how this lady saw a long ghostly procession of people that in her life she might have befriended. Her heart was full of sorrow and agony as she saw how much she might have done to help and bless them. Then she is made to say:

"And yet it never was on my soul
To play so ill a part;
But evil is wrought by want of thought,
As well as by want of heart."

I dare say many of the undesirable things you have said and done during the year that is almost gone, have been done in the same way. God will forgive you for all your mistakes and sins if you ask him.

But you have many things that you would be glad to have preserved—kindnesses shown, loving words spoken, helpful deeds done—these bring sweet memories to you. When Christian had accomplished his weary journey across the hill Difficulty, and was at length safe inside the gates of the Palace Beautiful, he was asked by Prudence, "Do you not think sometimes of the country from whence you came?" And Christian had indeed such memories. They were his constant sorrow. He had struggled hard to get the better of them. Prudence then said: "But do you not feel sometimes as if those things were vanquished which at other times are your perplexity?" "Yes," answered Christian, "and they are to me golden hours when such things happen."

What things were a joy to Christian? The good things. These are our joy also. And I want you to think of all the good things you have done, and the days when you have been good during the past year. When you have looked back and made notes of these, ask yourself whether a whole year and a whole life of such deeds would not be worth striving for.

When St. Boniface landed in England, he came with the Gospel of Jesus in one hand and a carpenter's rule in the other, and while he led the people to build up good houses, he also led them to build up glorious lives. Everything done by him was done as to the Lord. What a grand way that is to live—it is the best life possible for any of us. How much better it is to live in that way, then to come to say such miserable things as the poet I spoke about a minute ago. Take the golden hours and project them all into next year as a standard for all your hours.

Titus, a heathen Roman Emperor, used to examine himself every day as to what he had accomplished. If a day slipped by without his having redressed some wrong, or without doing some good thing, he used to say to his courtiers, "Alas! I have lost a day." Whatever you see, or hear, see to it that you get all the good out of it that is possible, and when you see opportunities for usefulness, never hesitate to use them.

"Something each day—a smile;
It is not much to give,
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

"Something each day—a word;
We cannot know its power,
It grows in fruitfulness
As grows the gentle flower.
It brings the sweetest peace
Where all is dark and drear!
Makes pleasant all the year.

"Something each day—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the Heavenly will
We all may do while here;
For a good deed every day
Makes blessed all the year."

A SONG OF THE MORNING STAR

REV. GEORGE ERNEST MERRIAM

TEXTS: "When the morning stars sang together." Job 38:7.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." 1 Cor. 15:41.

"Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love." 2 Peter 1:5-7.

At first sight these three texts may seem to have very little in common one with another. Closer study, however, reveals a definite and distinct relationship, especially at this season of the New Year, when our thoughts are centered upon high ideals, individual, social and national, looking to symmetry of character, good will among men and peace on earth.

"When the morning stars sang together." Surely this is a poetic way of expressing the author's conception of the general harmony of the universe. The statement that each of us is to "supply" or "add," one by one, the Christian qualities, enumerated by the Apostle Peter, is in reality an expression of the same sort in the personal sphere; it is an appeal for harmony in the Christian life; to use the title of a book quite popular not long since, we are to be "In Tune with the Infinite." Saying that "one star differeth from another star in glory" is but expressing a sense of proportion, emphasizing the octave of influence. By these combined texts we are taught clearly that, in the here as in the there, harmony is a fundamental law of God's plans and purposes. Harmony is the ideal for individual and for social existence. Harmony is the keynote of Messianic prophecy. Harmony is the golden framework for the inspired pictures of the Millennium, as it is seen in the New Jerusalem of

John the Beloved. And God wants harmony to be the motto word for every year that opens its gates of opportunity.

I. The lesson of harmony.

No matter where we turn, we read this lesson of harmony—harmony celestial and harmony terrestrial. It is seen in matters of order, in questions of form, in combinations of color or of sound, and above all it is evident in Christian character.

The harmony of order comes ringing down the ages as a grand anthem from all the past, while a seemingly far distant and responsive echo causes us ever to listen intently with our ear to the future. Men never have been content with the present. They have looked backwards to the traditional golden age and forward for its long heralded second coming. They are convinced that their ideals are memories of former realities, and, moreover, that they are foregleams of a promised land still distant but assured.

As a matter of fact these ideals are the very atmosphere in which they live. The morning stars did sing together at this new year period.

Are you troubled and tormented with discordant cries of men and of cities? Look up into the heavens at the unclouded, measureless band of the Milky Way. Consider the constellations in their harmonious arrangement, the planets in their orderly circuit! Ponder upon the influence upon the earth—affecting its time and its seasons, ordaining the habits of Nature and of man! Who shall say but that the first great law-giver found an inspiration in such thoughts; and that not alone the law of Moses but these same primal influences have governed the statutes of the nations ever since. Thus has it been proved that "Order is God's first law."

II. The consonance of form.

Who will deny that there is a consonance of form? Who has not listened, as to a multitudinous choir, the myriad-shaped lineaments, arrangements and figures in nature? The kaleidoscope itself is not more protean in its changes. View the topographical contours of the landscape; note the diversity of leaves and of blooms in the forest and the garden. This variety of type is found everywhere; indeed we depend upon it, not alone to know our location, and that upon which we feed, but even to know one another. Where the likeness is closest, as between father and son or between twins sleeping in the cradle, the one is never quite duplicated by the other, and distinguishing ribbons soon become unnecessary to the trained eye of mother or of friend.

Turn where you please, what beauty, what harmony, what perfection of agreement, if not bilaterial, yet how symmetrical! The bird, spreading its pinions and floating through the azure expanse of heaven may claim the two qualities. The star-fish and the snowflake are satisfied with the latter alone; and who, with his eyes upon the artistic oddity of the one or upon the crystal brightness of the other, will not maintain that such symmetry is all sufficient? If we fail to appreciate all this, it is because our wealth makes us poor and our constant vision makes us blind. We need to experience for a while the sameness of the prairie or the lifeless stretches of the desert; yet the prairie produces exquisite grasses, and the other is composed of sand molecules which under the microscope, become glittering gems. When we travel from city block to country side, how the revelation of it all floods over the human heart! Pluck the petal from the old-fashioned rose; strike the limb from the perfect statue; let the man who once moved among his fellows "God-like, erect" suddenly become crippled; in each and every instance, at once, you miss the former charm, the original perfection, the pristine divinity of it all. The Jews of old had learned to see the pattern in the mount; as a result, they had set up for themselves a standard of perfection; and they could not bring themselves to offer to the Lord anything save that which was "without blemish." Such inner and holy standards, such conceptions of harmony in form, have ever made for the progress of civilization and of culture. Thus it is that the artisan becomes the artist. Indeed, the true mechanic is a veritable musician and the landscape gardener is the modern composer.

III. The beauty of color.

As with order and with form, so with color. You have read of the effects of hasheesh or Indian hemp. Those who have been victims of this subtle drug have written concerning the strange and magical commingling of color with sound, the wonderful harmonies of tint and shade siddolving into a grand anthem of minor and major chords. Who knows whether all this indicates a confusion of the senses or a suggestion of actualities. Are not the chromatic scale and the rainbow the Siamese twins of the sensory impressions? Many a one will be slow to define this theory; he will be content to dwell upon the wonder of mere pigments, the diversity of color, of tone and of tint. Without too critical analysis he will delight in watching the portrait painter as he brings out, upon the canvas, the lineaments of a loved one with here a line and there a line, a deepening or a lessening of the shadows, a magic movement of the brush, a seeming breathing into the crude materials the breath of life, until suddenly the cheeks flush, the eyes kindle, the lips speak. Again he will study the simple prism and its mysterious band of light, with its primary colors and its untold combinations and subdivisions. He will look out upon the spectrum of the world—the changing colors of sky, mountain, hillside and valley.

A daily reminder of the beauty of it all is found in the very names of flowers and fruits, the violets, the oranges, the humble "greens;" so too, the name of how many tints are remembered—the heliotrope, the rose, the pink, the lilac, and, as seen in the valued gems, the emerald or the ruby. Thus the bouquet becomes an anthem of color, the garden splendors a veritable cantata. One listens both to the "air"—the simple soothing strain of the field, green or brown—or to the more complex "aria" of the chrysanthemum. O the joy of a single bloom for such an observer, and the sense of deep pity which moves him for the color blind! Yet what is true of all of us? The scientist proves there are thousands of colors unseen by any human eye, waves of light too short or too long to be received by our limited organs of sight. Did St. Paul (1 Cor. 2:9) forsee some freedom, in the world to come, from

such limitations? Did Isaiah, from whom he quoted, have a similar vision? You remember the words, "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him."

IV. Heavenly harmonies.

This brings us naturally to the sphere of sound. Man was not long in learning something of phonetics. The inventor of the first musical instrument left a legacy for mankind! What of the one who composed the first strain of music? Wherein did he find his inspiration? Was it in the lilt of the lark or the carol of the bobolink? Who found the octave? Shall we ever know? We read in the Book of Genesis of the two brothers, Jubal and Tubal Cain, the one "the father of all such as handle the harp and the organ" and the other "an instructor of every artificer in brass and iron."

Amos would imply that David was the inventor, or at least the maker, of the musical instruments, upon which he was accustomed to play. So every nation has sought to solve the authorship of such divine gifts. Apollo, the sun god of the ancients, was the deity of music universal, Pan, the protector of the garden, mark you, with its array of colors, was ever represented with pipes in hand and as the instructor in instrumental music of Apollo himself. So the Muses were worshipped because of the harmonies they produced to enchant, in various ways, the ears and hearts of men. And strange as was in the influence of Orpheus in taming the wild beasts of the wilderness by his seraphic strain, we find a not dissimilar story in our own Holy Scriptures concerning the effect of music, by the shepherd lad, in driving away the moodiness or melancholy, or morbid madness of King Saul.

As we rise into higher realms we find it not otherwise. There is a moral harmony, a spiritual harmony as well as harmony of movement and of things. Before the anthem of a complete character every other consonance of voice and instrument dies away into abashed silence. Emerson was right when he asked, "How can I hear what you say, when what you are is thundering in my ears."

Peter must have been a musician. For him the analogy of Christian character is bound in the chorus or orchestra. In this text, taken from his epistle, we find reference made to the custom that prevailed in Greece, when a new play was to be presented, in accordance with which the Archon granted to the author, a band of singers and dancers to act as a chorus, the expenses for this chorus and their training being usually defrayed by some one called a Choragus. The success of the play was decided by the wisdom and liberality of this patron in supplying all the voices and helpers desired, or at least all that were needed. The word translated, in this text, "to add" or "to supply" is akin to this Greek word Choragus. So Peter would have us understand, in the great drama of life, it is necessary that there should be a perfect choir with the perfect accompaniment. We are to begin "in faith," that is with the religious and not with the moral as a basis. Such faith is indeed the great organ of life, but it is not in itself enough to rightly render the grand music of Christian character as written by the Creator. It calls for the entire complement of instruments and for the full voiced choirs. There must be virtue, and knowledge, and self-control, and patience, and godliness, and brotherly kindness, and love. In fact, whether in the life of the individual or of the whole community, harmony finds its perfect expression when, one after another, the virtues of the Christ become the virtues of the Christian.

Certainly we know, from the experience of the world, that the lack of harmony is death. The lack of accord in the physical body means disease and destruction; the presence of harmony means life and joy, beauty and utility. Such harmony is the promise that comes out of the past, it is the hope that leads into the future; a harmony that will be not alone personal but social, involving those of different temperament and modes of life, until one and all, like "the lion and the lamb," shall lie down together in pastures of plenty and of peace. The glad tidings "peace (or harmony) on earth, good will to men" may be translated "harmony among men of good will."

The New Jerusalem is to be foursquare to the world, so constructed that the outward appearance shall conform to the inward harmony, the music whereof is represented by the four and twenty elders, "having each one a harp," and by "a voice from heaven, as the voice of many waters, and, as the voice of a great thunder;" and a voice "of harpers harping with their harps;" singing, "a new song" which "no man could learn" "save the hundred and forty and four thousand, even they that" have been "purchased out of the earth."

In that final day shall we have our part? The answer depends on another question—how shall we enter upon the New Year? Are we desirous of being trained by the great chorister, even the Christ? If so, there may be a difference of glory —in character as in the octave of tone, for it is the latter difference which permits the perfect chord. The twinkling stars have their place, their own peculiar beauty, and their litany of adoration, as truly as those greater lights which rule the night and the day. Just so each may have a part in that final music, hereafter, if each finds his place—be it humble or be it great—in the great chorus of life. The terrestrial harmony pledges the celestial. Practice here makes perfection there. If two of us shall agree to be in harmony (Matt. 18:19) it means power—now and hereafter. Such concord, with man and God, pledges not alone a happy, but a heavenly New Year and, moreover, the joys untold in those higher spheres of angelic harmony.

The Love of Christ.

It is said that when Edward I. of England was wounded with a poisoned arrow, his wife Eleanor put her mouth to the wound, and thus risked her own life, to extract the poison. But the love of Christ was deeper than this when he knew that he was risking all that he had, and yet did not fear to invest it all in order that he might bring us unto God.

Forty sets of Biblical Encyclopedia to be sold before the price advances. See pages XXII to XXV.

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luxuries and conveniences without number and we add wealth to civilization—for the benfit of those who can afford them. But does the mass of mankind get more out of life than it got in simpler days? Yes; immeasurably more. Even that part of the mass that is at the bottom, in our own country at least, has its chance of escape constantly made better. As for those who make up the great company that we call 'the average man,' there is no doubt about the betterment of conditions.

"And some of the ways by which we have come to a higher level are now plain. The first way is the way of health. The death-rate has been greatly reduced, especially for the first half of life. Life is far safer for a reasonable period. The safety has come from the conquest or the partial conquest of diseases, such as yellow fever and malaria and tuberculosis, as well as from a better knowledge of sanitation and of right living which reduces the dangers from other diseases also. Yet it is not so much what we have already done to improve health that gives new hope for the progress of mankind as our discovery of ways whereby the improvement of health can now easily be carried further and further indefinitely.—A high rate of infant mortality, for instance, used to be considered inevitable and unpreventable. We now know how to lessen it more and more; and it will be lessened more and more as we instruct the people.

"We live, then, in a new era of health and of knowledge about health; and the new hope of a more efficient life and of long life for an increasing part of the population rests on a valid foundation.

"If there be no doubt about the real progress that is made by an improving physical condition, there is no doubt also about the positive advance that we are making by the better training of a larger part of the population. What we call 'education' in our present meaning of the word is putting an increasing proportion of the people in better command of opportunities in life. To consider only one large group of workers—look at the difference in the efficiency of farmers now and a generation ago.

"To health and to training as instruments of real progress there must be added organization. If you had to point out the one greatest difference between the world as it now is and the world as it was a generation or more ago, you would find it in the difference that has been brought by organization. But this is a kind of machinery that has been used to set progress back as well as put it forward. Organization in industry has shown examples of both movements—backward and forward—in the real condition of the people.

"There is a great chance—now made plain—for the more effective use of combination, for example, in country life. The production and the marketing of farm and orchard and dairy products by association have put these occupations in some parts of the country on a new economic basis. Such experiences point the way to an extension of industrial co-operation which may bring to the masses of workers and producers benefits corresponding to the benefits that organization has brought to the great captains of industry."

* * *

DECREASE IN NEUROTIC DRINKS.

H. C. Hawk, Postum Cereal Co., Battle Creek, Mich.

Yes, to the degree that right thinking finds expression in right living. The church has always professed to inculcate right thinking—but not always has she been a shining example of the outworking of such thoughts. At present, however, there is promise of better things. Not only is the church striving to give expression to basic principles of life and living, but physicians, scientists, and educators everywhere are attacking the problem.

Undoubtedly the most practical of right thinking as affecting living lies with the little things of the home, from the earliest hours of the child on through the formative period. And the problem may well be studied and applied for unborn generations. Right character building, right training and care in matters of food, raiment, sanitation—all these are now receiving far more intelligent attention than formerly—religion and good health are closely correlated. Among the big, readily observable signs of the times pointing toward better character and health ideals, there is perhaps nothing more striking than the rapidly decreasing use of tea and coffee as household beverages, not only in our America, but in foreign lands.

Statistics prove that during the past few years the per capita consumption of coffee has materially decreased and that more and more people are ceasing to waste their energies by the use of drug-containing beverages. Figures compiled by the U. S. Bureau of Foreign and Domestic Commerce for the nine months ending March 31, 1913, show that in 1909 the average consumption of coffee in the United States was over 11 pounds per capita; in 1911, 9.3 pounds, and in 1912, 8.9 pounds. That tea and coffee are harmful has been proven abundantly. Each of them contains a drug—caffeine—which educators, physicians, and publicists claim leads to ultimate ill health for their users, and forms habits and appetites that often can be satisfied only by indulgence in stronger beverages and baser habits.

We observe that the beverages commonly used upon our tables—with the exception of the pure food drink, Postum—are foreign products, and that somehow all of them carry a sting to body and mind. These foreign luxuries bear some subtle drug which sooner or later, in greater or lesser degree, reduces physical energy, dulls brilliancy of intellect, and leads toward degeneration. The immense increase in sales of our native beverage—Postum, is certainly indicative of not only better health, but better living. There are other indications similar to those mentioned, as for example, the widespread and growing agitation for pure foods, and for laws protecting the nation's health. Unquestionably, to the degree that right thinking and right living go hand in hand, we are seeing world betterment.

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COVER PICTURE—WATTS' HOPE

The cover picture of this issue is G. Frederick Watts' Hope, one of his most poetic works. In the dim twilight her robe of palest green gleams almost white against the evening sky. It is said that there is no more sad or more pathetic Hope. She bends over her lyre trying to catch from the world the faint sound of the melody, or chord of goodness and truth for which she yearns. The painter said of the figure: "She strives to get all the music out of the last remaining string." In the sky there shines a single star, prophetic of brightness to come. The picture is in the National Gallery of British Art, London.

Watts' life motto was: "The utmost for the highest." "Hope" is the favorite picture of one of the leading Y. M. C. A. workers—a copy being kept on his desk.

He said: "I want to teach people how to live, how to make use of all their powers, work, hope, and to enjoy life, not to be mere money makers and seekers for selfish pleasure." Watts deplored that the importance of art, as a servant of religion, had been lost sight of, and had become an article of luxury, no longer seriously considered.

P. T. Forsyth, in "Religion in Recent Art," says: "The figure is not hope itself, but that which hopes. It has all the world under its feet, a grand conquest to have won, but costly. With position gained the soul has lost its joy and music. Its lyre is all but unstrung. Every cord has snapped but one. Is there aught that answers to the one cord? Yes, there is one star, though the poor soul sees it not—a star and a dim dawn. 'I will give thee the morning star,' still peals from heaven to earth. Falling on the figure is the light of the dawn—its source outside the visible picture. Hope must forget the horror she cannot overcome, and keep herself from dizziness only as they keep horses from panic in fire, by covering her eyes."

Preparing for the Revival or Special Service

THE Revival or Special Service for renewing spiritual life of old and inducing others to follow Christ. is too often the result of chance or circumstance.

After Christmas festivities is usually considered the time to begin thinking about these meetings, or about securing an evangelist.

It receives about as much attention or forethought from the members as does the annual picnic, and I fear not as much enthusiasm.

This results in these meetings being forced into the activities of the church instead of coming into them naturally. The work of the church during the whole year might very well center about, or be arranged with reference to this work. Unless it is, the churches will continue to lose membership.

If you have not done so, begin planning now. Call all the officials of all societies together, and get them to unite on a plan. Consult them as to the wisdom of calling an evangelist. They may prefer to do the work themselves—the pastor making the addresses or expositions.

The Methodist General Conference advised strongly that the pastor should do his own evangelistic work, and the Methodist Book Concern has ordered an edition of "THE PASTOR HIS OWN EVANGELIST."

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We take it for granted that the sermon is such as leads up to and makes necessary the drawing of the net. It is at this point that many pastors and evangelists fail. Here, both spirit and method have room for full play. To ask men to decide for Christ at the close of a sermon which has only remotely suggested the necessity for such action is a useless thing.

The whole course of the sermon must direct the thought of the listeners towards this act as the fitting climax of the service. This is the "Valley of Decision;" now is the accepted time. What is your answer to the call of God?

I know of no place in Christian work where the promise, "According to your faith be it unto you," applies with greater force than in the giving of the invitation at the close of the sermon. If that is given in a doubtful manner, it may as well not be given at all. The audience must see faith and expectancy in the preacher's whole appearance or it will not respond. He must show that he believes in God and in the manifestation of his presence at that particular time.

But some timid pastor says, "That's just the point. I am afraid. I do not believe anything is going to be done, and I show it. Can you help me?" There is a very plain course indicated in God's Word. Nothing generates faith like prayer. Pray earnestly, "Lord, increase our faith."

Go out in the afternoon to those in the community most likely to give themselves to God. Keep at your work until you find some whose hearts are tender and who will promise to come to the meeting at night and make public confession of their purposes to seek Christ. Now when you see these persons in the audience, your faith will kindle. You have the assurance that your appeal will not go unregarded, and when some have come, others are almost sure to follow.

The following methods of invitation have been found useful: Ask the congregation to kneel or bow in prayer. When all are thus engaged, ask any who wish the prayers of the people that they may act up to the light they have, to rise. Call upon some, who can be trusted, to pray, and ask seekers to rise during the prayers.

Again ask the congregation to rise and sing some sweet hymn of invitation. After each verse speak briefly and ask the unconverted to come to the altar. We have frequently asked those who were converted before they were twenty years of age to rise and have asked if there were not others of that age who would join them. Applying this method to different ages has helped many to make their first public move.

It is often helpful to ask those who have friends for whom they are specially praying to gather at the altar. The sight of friends and relatives there whom the unconverted knew were praying for them has often led them to join those at the altar. Requests for prayers on behalf of friends have often been very effectual. Probably no method is so effective in moving people to declare their purpose to begin a Christian life as the use of a card to be signed and handed to the pastor.

Directly after the sermon, a card should be handed to each person in the audience, whether professed Christian or not. While the people are

signing these cards, the pastor may give a word of tender exhortation, or some impressive hymn or solo may be sung. When proper time has been given for the signatures, all the cards, signed and unsigned, should be collected and all signatures handed by the collectors to the pastor.

Whether these persons are converted remain to be seen. The signing of a card may mean much or little, according to the attitude and temperament of the signer; but it means this at least in the case of every honest signature, "I am interested for my soul's salvation. I am doing this as an act that will help put me in right relations to God." They have committed themselves as seekers after God. The way is now open for the pastor and workers to bring every influence to bear that will tend towards the desired result.

If the church is accustomed to an "Altar Service," urge all seekers to come to the altar, whether or not cards have been used. Now is the time to settle the question forever. Hold the meeting with a firm grip. Do not try doubtful experiments. Do not ask a stranger to offer prayer or run the risk of "strange fire" in answer to a general invitation.

If no one comes to the altar, do not be discouraged, and do not stop. This is the crucial moment. Hold steadily and happily on. Vary your invitation—sing a verse, give an incident, but hold on. The most fruitful period of the meeting is usually the last fifteen minutes. Possess your soul in faith and patience, and do not cease until victory comes.

If the inquiry room is preferred to the altar, the exercises which were preliminary to the altar services will still be in place. There are times when it is wise to allow that part of the audience not interested directly in the altar service to pass out during the singing of a hymn. The pastor will then feel that he is surrounded by those who are sympathetic, to some degree at least, with the service, and he will feel at liberty to hold as long a meeting as need may require.

If the after service is held in the room where the sermon was preached, we have found it well to hold a short service of testimony after those who wished to go had passed out. This centers the attention of all upon Christian experience. Often in asking young people to decide for God, we have requested those who had formerly confessed Christ to come forward and give, in a word, their reason for so doing, and remain with the pastor.

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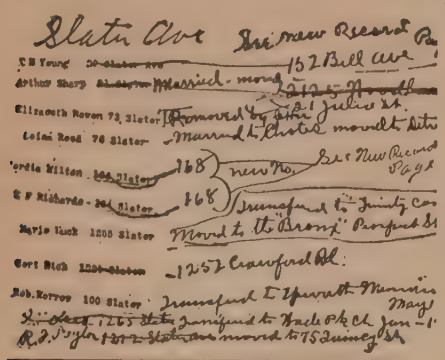

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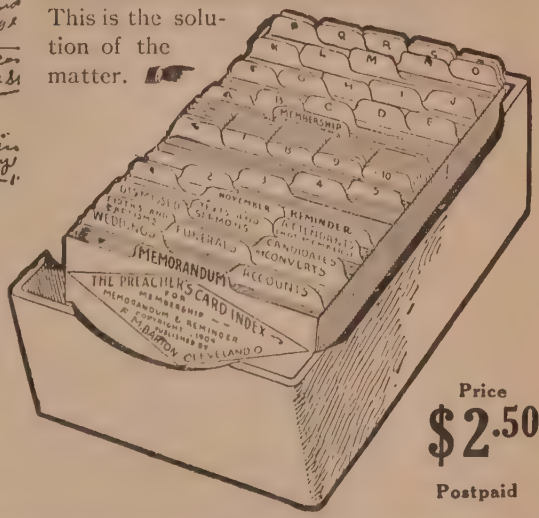

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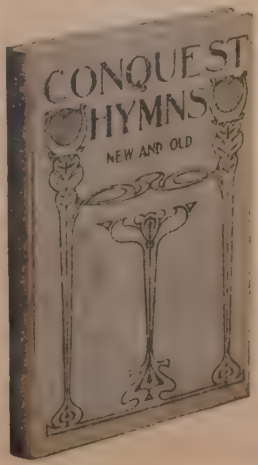

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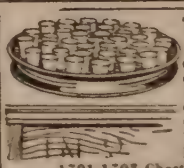

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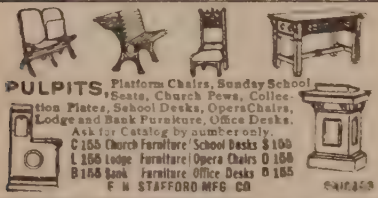

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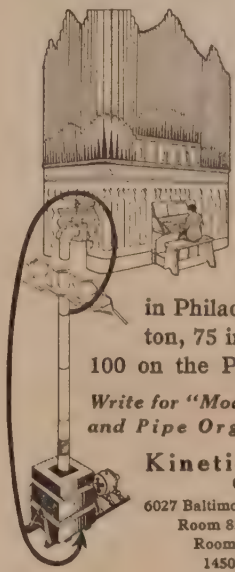

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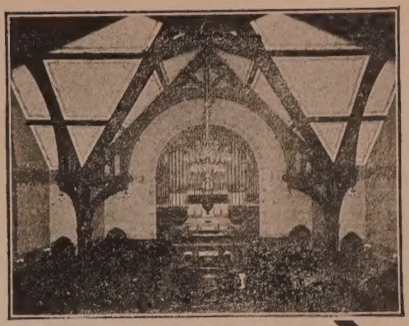

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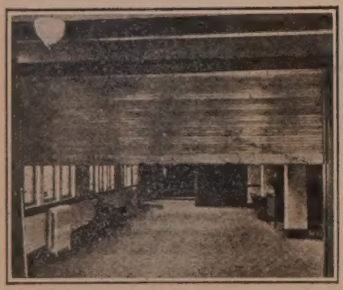

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